

# THE JAPAN CHRISTIAN QUARTERLY

Vol. I, No. 3

JULY 1926

## THE MISSIONARY CONTRIBUTION IN JAPAN

The Present Accomplishment. . . . .	D. S. Spencer
The Evangelistic Ideal . . . . .	Arthur Lea
The Social Ideal . . . . .	W. Axling
The Ministerial Ideal. . . . .	A. D. Berry
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The Proposed Law for the Regulation of Religion . . . . .	K. Miyazaki
The Industrial Workers of Osaka and the Gospel . . . . .	T. Makino

Editorial and Departmental Notes, Book Reviews,  
In Memoriam, Personals, Notices, etc.

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# THE JAPAN CHRISTIAN QUARTERLY

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## Who's Who in This Issue

*Rev. D. S. Spencer, D.D.*, is a missionary of the Methodist Episcopal Church of America. He first came to Japan in 1883, and has been engaged in missionary work of all kinds. He is the author of books on Church History and Church Government, both in Japanese.

*Rt. Rev. Arthur Lea, D.D., Bishop in Kyushu*, first came to Japan in 1897 under the Church Missionary Society. He is a Canadian by birth. After evangelistic work in Tokyo and elsewhere he was consecrated Bishop in Kyushu in 1909. He is a keen evangelist and teacher.

*Rev. W. Axling, D.D.*, is a member of the American Baptist Mission. He has been 25 years in Japan, and is the Foreign Secretary of the National Christian Council. He is keenly interested in all matters pertaining to social service, and is the author of one or two books interpretative of the Christian situation in Japan.

*Rev. A. D. Berry, D.D.*, is of the same mission as Dr. Spencer, and is now Dean of the Theological College at Aoyama, Tokyo. He is an ex-Chairman of the Federation of Christian Missions.

*Rev. C. J. L. Bates, D.D.*, is the Principal of the Kansai Gakuin, the big Methodist College in Kobe. He is a member of the United Church of Canada and has been twenty-four years in Japan.

*Miss A. M. Monk, Ph. B., A. M.*, is a member of the Presbyterian Mission of the U. S. A. in Japan. She is Principal of the Hokusai Girls' School in Sapporo, and first reached Japan in 1904.

*Rt. Rev. J. S. Motoda, D.D., D. C. L., Ph. D., Bishop of Tokyo*, is the first Japanese to be consecrated Bishop in the Seikokai. He was formerly Principal of St. Paul's University, and is one of the leading educators in Japan.

*Rev. H. Hatanaka*, after experience in Y.M.C.A. work in America, of educational work in Kobe, and pastoral work in Kyoto, succeeded Mr. Miyagawa as pastor of the Congregational Church in Osaka. He is one of the younger leaders in the Congregational Church of Japan.

*Mr. T. Makino* is a member of the Social Service Bureau of Osaka City and is a Christian.

*Rev. K. Miyazaki* is the Japanese Secretary of the National Christian Council.

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# THE JAPAN CHRISTIAN QUARTERLY

A JOURNAL OF CHRISTIAN WORK IN JAPAN

(Formerly "The Japan Evangelist")

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Vol. I

JULY 1926

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*Readers of "The Japan Christian Quarterly" are reminded that the views expressed in the magazine are not of necessity those of either the Editorial Board or of the Federation of Christian Missions under whose auspices the magazine is published.*

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## Editorial Notes

THE present issue of "The Japan Christian Quarterly" contains a review of the missionary contribution to the task before the Christian Church, which was considered as a whole in the January issue of the magazine.

While it is impossible to separate the active side of this contribution from the thought which prompts it and the spirit in which it is given, yet it will be observed that in most of the articles which follow it is the first-named aspect which receives far and away the greatest emphasis. This is only natural, for it is more easy to express the missionary contribution in terms of deeds rather than thoughts. Yet we venture to think that long after the buildings of the modern missionary institutions have perished at the hands of time, the spirit of the missionary of a bygone day will continue to live in the type of Christianity which Japan will have made peculiarly her own. Though forms of expression are bound to be cast in a national mould, yet the mind of the artist is handed on from generation to generation.

It may not be out of place, therefore, in these notes to say a few words about the message which we as missionaries may give.

The importance of the subject is all the more clear when we contrast the triumphs of the Gospel, writ so deep and so often on the pages of history, with the present abnormally slow rate of progress in Japan. If the elemental facts of human need and the



power of Jesus Christ to meet that need are true, then an annual growth in church membership relative to population of .01 % per annum (as was shown in the last issue) rather suggests that there is a weakness somewhere in the relating of the two. Where does this weakness lie?

In the first place can it be that there is in missionary circles a danger of letting Christian activities crowd out the message of Christ? Are we not yielding unconsciously to the modern Japanese tendency to measure everything by utilitarian standards? The result is seen in the popular conception of what Christianity is. To take but a single illustration, how often is the question from a fellow-traveller, which reveals our profession, followed up at once by the next, "Do you think it wrong to drink saké?" In other words, Christianity is regarded as a fighter against social wrong, but it is not realized it is something more, a Gospel! The modern note tends to stress the "social programme of Jesus" without due regard to the primary necessity of saving individual souls. It is but a natural reaction from that individualism of the Victorian age which had no thought of the responsibility to society. And yet, as the very name Jesus implies, He is first of all a Saviour. How many in Japan realize that fact? In our work of Newspaper Evangelism we often get into touch with individuals who are longing for salvation from the power of sin, but it does not take many questions to elicit the fact that they have come to Christianity as a last resort rather than the first. As likely as not they have already paid a visit to the Buddhist priest, or the fortune-teller or the purveyor of some quack religion. They have not caught from our message something of that spirit which made one of the early Christians exclaim, "He gave us light. He saved us when we were perishing; we were lame in understanding and worshipped wood and stone, the works of men. Our whole life was nothing but death. He pitied us; He had compassion; He saved us for He saw that we had no hope of salvation except from Him. He called us when we were not, and from not being He willed us to be" (Clement II).

One of the most striking features of the character of Abraham Lincoln was his contentment to leave an idea, once well sown, to bear fruit in its own time. When once urged to expedite some reform, he replied, "All such questions must find lodgment with the most enlightened souls, who stamp them with their approval.



In God's time they will be organized into law, and then woven into the fabric of our institutions." Is there not in this answer a lesson for us? If the thought of Christ as Saviour once found lodgment in the heart of Japan, those other tasks of social reform would soon be woven into the fabric of the nation's life. For as Dr. Selbie has well pointed out, "Salvation means very much more than mere safety—it is salvation to something. It has a positive content, and works out in a very definite change in the values and aims of life."

In the second place have we made sufficient use of our message of the Personality of Christ? It may be argued that such a message finds but little point of contact with a mind steeped in the impersonality of Buddhist thought. But the fact that those forms of Buddhism which are most living today (we refer to the Buddhism of Shinran and Nichiren) centre round personalities, goes far to disprove this argument. The thought of today, both in Japan and in the West, is all in favour of such a note. In the West during the past quarter of a century we have made, we may say reverently, a rediscovery of the Person of Jesus Christ. We have caught again something of that appeal, which He made to the human heart when He was in Palestine.

"A Man of sorrow, of toil and tears,  
An outcast Man, and a lonely,  
But He looked on me and through endless years,  
Him must I serve, Him only."

In Japan today, largely as a result of the influence of the West, there is a new emphasis on the rights of the individual and an awakening to the value of personality, which marks a definite breach with the social ideals of the past. Buddhism is still too wedded to the old to meet the challenge of the new, at all events for some time. But Christianity has a message, which should have a tremendous appeal if only presented aright. Christ offers to the individual that fulness of life for which he craves and which he can find nowhere else. The real peril is that with our big institutions and busy lives we lose that "leisure for individuals," which, as Glover points out, was one of the most striking traits of Christ's character, and which is essential if we are to present Him aright to Japan. It is said of Verbeck that "one secret of his power among Japanese, high and low, was that he always

regarded the self-respect of each individual with whom he came into contact."

Lastly, are we offering to a nation, which is to an increasing extent taking a leading part in the international life of today, a vision of that Church universal, which in spirit and concept transcends any so-called League of Nations? Does the simple-minded countryman at his baptism realize that he is not merely being made a member of a local church, but that he is being received into the fellowship of the most wonderful society that the world has ever known? Does the university student who has caught something of the wider outlook find it widened by the church to which he belongs? Judging by the multitude of sects in Japan and the doctrine of the Church propounded in some quarters we rather fear that our message is somewhat weak in this direction.

Such in brief are some of the lines of thought along which the missionary contribution may be made today. With a first-hand knowledge of the life and thought of the West, with a freedom from the trammels of Eastern tradition, and with an opportunity of fellowship with Japanese brethren, the missionary today is placed in a position of extraordinary privilege. His increasing freedom from administrative duties is a summons to devote himself more to spiritual ones, "to continue stedfastly in prayer, and the ministry of the word." Above all He is called to manifest that quiet love for individuals which wins them to Christ, without which all other labour is in vain. "Though I have the gift of prophecy and understand all mysteries and all knowledge, and though I bestow all my goods to feed the poor . . . and have not love, it profiteth me nothing."

In a letter from Kagoshima Francis Xavier wrote, "If the two bonzes, who are going to Malacca this year, get to Goa, do your best to make them welcome among the Portuguese. Show them much love as I did to Paul, when I was there. For they are a people who will only be attracted by love."

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# The Present Accomplishment—What the Missionaries Have Done

DAVID S. SPENCER

A SURVEY of the Christian programme in Japan up to the present is sought and I have been asked to suggest what has been the contribution of the missionaries to the present product. Others have spoken of the situation particularly from the Japanese standpoint; now, it is said, the missionary should speak.

This writer takes it for granted, however, that no successful Christian programme is ever possible without the co-operation of our Japanese brothers. But without any intention whatever of discounting Japanese values, what have the missionaries done to make possible the already accomplished Christian product?

I was on board a steamer headed for Shanghai. Among the passengers was an attractive and really cultured Japanese young lady, accompanied by an elderly Japanese gentleman. One possession of hers which made her more than ordinarily attractive was a beautiful voice and the way she used it in rendering from the *Sambika* the hymns which she evidently enjoyed. Conversation led to Church relations and Christian experience. Her range of view, her religious sympathy, her knowledge of history added charm to her society. "And where is your home?" "Oh, I live near Nagasaki. I am a direct descendant of one of the first Protestant Christians in Japan, named Wakasa, who was baptized May 20, 1866, by Dr. Verbeck." Then came the whole story of the Testament found in the water, the two years of direct teaching by Dr. Verbeck, under most trying conditions, teacher and student never meeting, but all questions and answers being sent by two trusted couriers, until the light from above broke in, and the baptism occurred under midnight shadows. I sought to find what about this great work of Providence seemed to her the most important item, what the decisive element. Her mind went straight to the fact of the presence of the missionary, Dr. Verbeck, in Nagasaki at that particular time,—a fact without which all the other contributing elements most likely would have failed. Her thought

surely was that the missionary element was a prime necessity to salvation.<sup>1</sup>

### MUSIC AND THE SAMBIKA

**B**UT where did this attractive lady's music come from? No Japanese sang that way fifty years ago. Just think of the congregational singing of the early days! What brought about the change? First of all, the Mission schools for boys and girls, in which foreign men and women, especially the latter, patiently taught the young people Christian hymn music, doing far more for the musical element in society than all the Conservatories the nation holds. And what has been the theme in this musical practice? The *Sambika*, first brought into being through the patient labours of George Allchin, J. C. Davison, Henry Stout and such students of the situation, followed later by an organized committee, in which capable Japanese had place. But all the first work had to be initiated, persisted in, financed, and, until recently, wholly managed by the missionary. Aside from the Word of God, no other sacred book has exerted so wide or so salutary an influence as has this very *Sambika*. How unfortunate that even yet not half its splendid hymns are in use, in many churches scarce a tenth of them. It is the use of this *Sambika* that has led on to the conquest of other fields of music, until a very considerable ability in music has been developed, beginning for the masses almost wholly with the missionary.

### THE SCRIPTURES

**B**UT the *Sambika* is built upon sacred truth. The Bible now is within reach of all Japan's many millions, and in good form, too. Who gave the Bible to Japan? Not the Bible Societies. Mission Boards and societies are ever helpless, particularly in foreign lands, without the living foreign missionary. The Jesuit missionary left no Bible for Japan. And while all honour is due to the efforts of Gutzlaff, Bettelheim, Goble, Nathan Brown, and others to span the chasm, the chief burden of the translation of the Bible fell ultimately upon that original Committee of 1872, viz., S. R. Brown, D. C. Greene, R. S. Maclay, and Dr. J. C. Hepburn,

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1) Osaka Conference, page 57, and also Personal Journal.



undertaken when there was as yet no Japanese capable either spiritually or financially of undertaking the task, and carried on through long years of intense toil, under very serious handicaps of language and dictionary helps. Japanese aid was early called in, and as secretaries the Japanese were invaluable; but to these pioneer missionaries, particularly to Dr. J. C. Hepburn, the "Christian Statesman," is due this invaluable aid to every Christian worker today.<sup>2</sup> To this same Dr. Hepburn is due the offering of the first Bible (in English) to the Emperor, in the name of his Mission.<sup>3</sup>

### CHRISTIAN LITERATURE

DR. HEPBURN, or Dr. D. B. McCartee, it was who published the first Christian tract in Japan;<sup>4</sup> but others immediately followed, and very early did Julius Soper, I. H. Correll, David Thompson and many others contribute greatly to the evangelization of the people, by the publishing of various needful helps in this line. Every missionary had to do as he could in those days, for in the early years no Japanese was willing to risk the consequences of writing for Christian publication, for an exceedingly watchful Government forbade any friendship for the hated *yasu-kyo*. One of the greatest helps of the time, a force which encouraged wider study and more correct understanding between different nationals, was the publication of Dr. Hepburn's dictionary, which so "opened the door of knowledge" that the whole nation profited thereby.<sup>5</sup> To this form of aid, Nathan Brown, S. R. Brown, William Imbrie, and a large company of other missionaries contributed, one by one, until the time when diplomatic agents and the Japanese could begin to shoulder this task. Years were required before any Japanese would attempt the production of Christian literature or allow a copy of the Bible to be sold in his bookstore, and even yet too little of the right sort, done by thoroughly competent Japanese is to be had. The foreigner must still sometimes finance the work, though not holding the place of author. Steady gain is being shown, however, and the Japanese desire for this work is increasing yearly.

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2) Osaka Conference, page 114, & 48.

3) Black, Young Japan, Vol. II, page 382.

4) Griffis, Hepburn of Japan, p. 135; Osaka Conference, p. 41.

5) Black, Young Japan, Vol. II, p. 73; Hepburn, as above, Index, & Osaka Conf.

### THE LEPER

I RECENTLY had a very interesting visit with the head of the Government Leper Hospital in this section, and rejoiced much at what I saw there. The first Leper Asylum was opened, not by Japanese, but by Roman Catholic missionaries, at Gotemba, in 1890, and from that date some little relief for this unfortunate class has been possible.

Miss H. Riddell began her most valuable and nationally recognized work for the hundreds of lepers about us in Kyushu, and had conducted it, for years, when the late Hon. Saburo Shimada came to view her efforts, as the Government intended to open five such leper asylums,—one each at Aomori, Tokyo, Osaka, Oshima or Takamatsu, and Kyushu. Mr. Shimada thought it a disgrace that to a foreign woman should be left practical efforts to bring relief to such a class, and the five places were opened in 1910, a dozen years after the missionaries had undertaken relief. What a blessing to all Japan it would at once prove if the Government would really take scientific and up-to-date methods in relief of these poor souls, who cannot help themselves, but who constantly appeal to the foreigner for sympathy, and toward whom indiscriminate benevolence is shown to be injurious. Here is a demand for social betterment vastly important. Lack of space prevents accounting for the various stations for relief opened under missionary support. But why leave this work so largely to the missionary? Are not Japanese Christians prepared to relieve the missionary? And the need,—the thousands requiring aid,—who dares tell the numbers?

### OTHER PHILANTHROPIC WORK

DID not the missionary originate the real orphanage work? This is a social service which readily passed largely over to Japanese management and financing; and splendid work some of them did; but only eleven Christian orphanages are reported in 1925. Are there not more? Does not the need for aid still exist? There are but 538 children thus reported. Did not one Christian orphanage formerly contain nearly as many? Should not the missionary ask his Japanese brothers to keep up this work? Is it not highly profitable to the Christian cause?



I am told that missionaries opened the first institution for the care of the deaf, dumb and blind in Japan. I think I recall distinctly the first existing under Government sustenance. Eight such institutions are now reported under Protestant support, and five of these in one Mission or Church. Is this really all? Information is sought.

The fine determination manifest on the part of some Japanese women assisted by a few men, to promote social cleanliness, is a joy to loyal hearts all round the world. The name of Madame Kajiko Yajima is revered in all the Christian earth. All honour to her sisters who, in increasing numbers, join the forces demanding a cleaning up of the social record, a relief from the necessity for rescue work, a clean home. But long years earlier than these splendid women began their work, must we turn to those foreign women who took up the fight, and pushed the battle against crushing odds until public sentiment was forced to give attention to needed reform. Mrs. J. K. MacCaulay, Mrs. Henry Topping, Miss M. A. Spencer and a host of others, often backed by their husbands, began the fight. It's a fine warfare, and it must go on until the license system, the one outstanding social blot against this excellent people, shall have been destroyed and buried in oblivion.

#### THE TEMPERANCE MOVEMENT

WHATEVER a man's views on morals, or on personal freedom, if he cares for the economic, the social or the domestic good of Japan, he must surely wish to see the *sake* traffic brought under control, the suffering arising from drink removed. How encouraging the temperance movement which is now sweeping the land, awakening a new interest where nothing formerly seemed to move the people to reform! Intelligent Japanese are joining in the effort to stem the tide of evil, without reference to their religious views or their political affiliations. Steady encouragement, sympathetic aid in the way of education, loyalty to the ideas of human brotherhood,—and the trained youth of the coming generation will deal adequately with the drink problem in Japan.

But let no one imagine that this improved situation grew alone from that excellent spirit, General Taro Ando, and his Japanese helpers. To discover the beginning of this reform, one must go back to the early days of Julius Soper, J. L. Ammerman, W. T.

Austen, James Ballagh, Sir Harry Parkes,—who often presided at temperance meetings,—and later to Mrs. Leavitt, Miss West, Miss Kate Bushnell, Miss Clara Parish, and many others. And while much encouragement does exist, the still unaccomplished task is to free the multitudes from the increasing slavery to intoxicants. All honour to the National Temperance League of Japan. But do they not still constantly request and need the aid and encouragement of the missionary?

#### CHRISTIAN UNION

JAPAN has gradually grown into what we may call Christian Church families. The Congregational, Presbyterian, Episcopal and Methodist groups are outstanding examples of this union. The advantages accruing from this getting-together are obvious. The further union in a National Christian Council is a matter of satisfaction to many. And practical union has not yet gone as far as it ought. But let it be clearly noted that it required years of effort on the part of missionaries to secure Japanese consent to unions thus far accomplished. In the early years, we held many meetings looking toward union when either no Japanese were present, or, if present, were unwilling to make any practical advance in the direction of union. I remember discussions in our own denomination, when our most advanced Japanese co-workers would not listen to a union even with those of other Methodist bodies. It was the Japanese members of another Communion proposing to unite with the present Japanese Methodist Church, who successfully defeated that union. I remember also discussions among the different groups in another Communion, the Japanese reported as opposing union, the missionaries finally persuading them to agree. I am told of still another communion in which the Japanese successfully defeated a proposed union. Why will not your group consent to union? I asked a missionary friend. Because, he replied, we have some leading Japanese brothers who would rather be medium-sized toads in a small puddle than even the largest toads in a mill-pond. I do not know of a case in which the missionary, or his home constituency, has really *prevented* church union, whereas, if there is on record a union of Japanese religious groups into a permanent religious organization, whether Christian or non-Christian, I have not been able to find it. In the interests of history, the failure



to accomplish broader and more important unions must be charged to the leading Japanese of the several bodies. With a little more determined advance in this line, might not this people, who are leading the Orient in mission devolution, set a noble example to all the nations in this matter of union, of increased spiritual power, and economic saving? For example,—and in this the missionary is in some degree to blame,—the constant loss to the Christian movement in this empire by the failure to have established one great Christian University, equal to any in the land, *is tremendous*. That university would today exist, if Japanese Christians had really sought it.

### THE CHURCHES

THERE is real interest in reviewing the origin of the individual churches, and noting how they came into being,—what forces did most, what took the lead in their organization and building.

Take the first Protestant church organized in Japan, March 10, 1872, and built on a part of the ground where the Perry treaty was signed. Nine Japanese united in this Communion, and they were fine men; but it was James Ballagh, assisted by other foreigners, who furnished administrative and financial strength for the creation of this first church.

And the fine Shiloh Church, Yokohama, so sadly wrecked Sept. 1, 1923, who but Dr. J. C. Hepburn has ever been called the leader and maker of that thrifty project?

That is a vigorous church at Hirosaki, a church that names as Christian workers at least 101 Japanese sent into Kingdom service. But that church really had its spiritual birth in the work of John Ing, the missionary who taught in the school of that place, and who introduced the culture of the apple and the pear, and other fruits from America, to the Aomori region. More than once have I heard one of his converts tell how by his mighty prayers, uttered while the tears flowed down his cheeks, Ing pleaded with God for their salvation, and he could not speak Japanese at all. True, John Ing did not long remain shepherd of this flock; was followed by Yoitsu Honda, another man of unusual power. But it was the work of James Ballagh, and of Dr. and Mrs. S. R. Brown, in Yokohama, that led Y. Honda to Christian

faith and service. Take the leading churches of any one denomination in Japan,—those of my own group, for example,—and I happen to know that in addition to the funds always needed from abroad in the larger undertakings, one can name the missionaries who made those churches possible. So, in like manner, one may go through the Empire and find that while Japanese brothers and sisters have from the beginning always been enlisted where possible, the leadership was of necessity in the hands of the missionary, and however carefully he might wish to remain in the background, that in the long first years was not possible. It is only in recent years that efficient leadership has been found among our Japanese co-workers, and I venture to say that this element has been made use of in most of the denominations as rapidly as reliable men appeared and the way could be opened to use them. Each denomination has had its own methods of work, its own ritual, its own ecclesiastical terms. What else could it do? It found nothing usable in the land when it came. Even the language was barren of terms with which to express Christian ideas. Not a Christian worker was to be had until the missionary found and trained him. And just as soon as workers could be trained, and co-operation made possible, that co-operation began, has grown, developed, and has risen to the point where, in many respects, it is now entirely efficient.

#### “THE ACID TEST”

SUPPOSE we consider the work of the missionary from the financial standpoint. Money is not the mightiest element in the universe, but “Money is the acid test when measuring a man’s devotion to his religious principles.” A fairly complete survey of Protestant missions in this country has recently been made with a view to determining to what extent and in what proportion Japanese Christians and the missionaries respectively contributed in 1925 to the support of Christian evangelism in this Empire. The findings are tremendously interesting, and reflect valuable lessons upon denominational peculiarities, and methods of co-operation,—perhaps calling for a separate article,—but for the purposes of the present it is sufficient to say that after sixty years of effort to lay upon the Japanese Church the burden of its own support, it is still apparently necessary for this decreasing



personality called the foreign missionary to supply considerably more than 50% of the total annual cost of this evangelistic work. What the church did not give, he must give, if the work continues.

But in this connection it needs immediately to be added that in the above survey, *nothing but the evangelistic work, and only the Japanese side of even that work*, is allowed to enter into the comparison. The support of the missionary, of all the educational, eleemosynary, medical and literary work done by the Christian community is still an additional matter.

Methodism entered Japan in 1873. A desire to know the total cost of establishing the Japan Methodist Church during a period of fifty years led recently to the making of a thorough survey of these costs, covering every item involved. The costs to the four parties forming the union were as follows:

M. E. Board expenditures	...	...	\$ 3,471,823	
Woman's Foreign Board	...	...	3,086,658	
				\$ 6,558,486
Canadian Men	...	...	2,485,743	
„ Women	...	...	1,570,816	
				\$ 4,056,559
M. E. South, both Boards	...	...	3,394,591	
Total three missions	...	...	\$ 14,009,636	
Japan Methodist Church giving...	...	...	1,282,886	
Grand total in 50 years	...	...	\$ 15,292,522	

The above figures include all mission board appropriations from the three mother churches, for all purposes to Japan, during the fifty years and all giving of the members of the Japan Methodist Church for its own creation; but they do *not* include special gifts of Japanese Methodists toward the creation of their school property. It will appear, however, that they have furnished \$1,282,886 gold, toward this development, or a little more<sup>1</sup> than 8% of the whole cost, — *by no means an insignificant sum*. But the missionary has had to carry the main burden of finding and training men and women workers, building churches and schools, printing press, and all else, in the mean time supporting himself. And it will be found that of the 1,692 organized churches now in

Japan, a very large percentage of them owe their existence to missionary connection and financial aid.

### THE SCHOOLS

THERE are today at least 464 Christian schools in Japan. They furnish training annually to 54,658 Japanese children and youth. Of these schools, 39 are middle schools, 18 for men and 41 for women, with 10,572 and 12,822 students enrolled respectively. There are also 34 theological and training schools, with 508 men and 327 women in them. There are 12 colleges each, for men and women, with 4,632 and 1,786 men and women respectively enrolled. Beyond this is a large list of schools for primary, kindergarten, industrial, night and medical training. A careful study of these 464 schools reveals that nearly all of them are surely the result of missionary endeavour, and if foreign teaching force be taken into account, and guarantee of support of the native teaching force employed, they would be exceedingly embarrassed were missionary support withdrawn. While these schools raised by way of tuition and gifts ¥1,040,317 in 1925, no man with sense imagines that this sum even approximates their cost for a year. The missionaries put many millions into the property of the schools before the Japanese were able to make any appreciable gifts. Nor can the missionary aid be dispensed with for some years to come. Take the missionary away, and this foreign aid will begin to cease so quickly as to cause nervous shocks.

### THE PIONEER WORK

HOW did the Christian system as manifest in Japan today materialize? No Christian Church with its accompanying institutions ever comes into being through a mere magic wave of the hand. Prejudices against the *yasu-kyo*, superstitions and errors generations old, characteristic suspicion against every stranger, though he be a brother Japanese, had all to be overcome; the sacredness of individual rights, the dangers of the family system to healthful individual development, the entire compatibility of possessing genuine and intense loyalty to home and nation together with equal loyalty to God our Father had to be taught, and this had to be done with each individual who became an effective member of the Church.



From the Christian Century down, official Japan has opposed the Christian system<sup>6</sup> and still opposes it. Shimabara massacres and Nagasaki crucifixions are forever past, and a new Japan has come; but suffering injustice, oppression, ridicule, misrepresentation, loss of position and loss of liberty for one's faith still has to be borne. The missionary can bear this opposition and remain faithful when his native brother cannot do so. In all the early years, the missionary was the apologist, the defender; and only the records on high will ever reveal many of the rescues made. The missionary, being a foreigner, can afford to sacrifice himself where the native cannot so easily do so. For this same reason, he can brave opposition, scorn, social contempt in a strange community, and ultimately secure and hold a footing for the Gospel where the Japanese brother is unable to do so. An intimate Japanese friend says it is the social ability (*kosai chikara*) of the foreigner that gives him success where the other fails. Whatever the cause, the missionary has succeeded where the Japanese has failed, and a question of deep concern today, often stated with bated breath by discerning Japanese and foreigners alike, has reference to the apparent lack of the aggressive evangelistic spirit, the want of religious zeal, the failure of the average Japanese worker to show real interest in winning the souls of the unsaved about him. Of the 1,692 existing churches, very few, it is repeated, came into being through Japanese effort wholly independent of the missionary; and what about the entire rural population, 70% of all the Japanese, a section as yet scarcely touched by the Gospel, though the real backbone of the Japanese Empire? What about Kyushu, with its population of 8,534,918, of whom 9,567 are now recorded as Protestant Church members? What about Japan proper, with its 50,000,000, among whom there are today less than 150,000 Protestant communicants? The missionary has been the pioneer in Japanese Christianity. Has he made his total contribution thereto? This article suggests what he has done, and when his work is completed, he will gladly sail away; but who is to decide when he should go? The country regions are everywhere calling for him. Should his work, his worth, and his continuance be decided by the prevailing opinion of a youthful ministry who through ambition have secured favoured positions in the great cities?

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6) The Japan Christian Quarterly, Jan. 1926, p. 5 et seq.

Leadership and administration in all the leading churches in Japan today is emphatically Japanese, and the position of the missionary therein is emphatically secondary. This is right. The Japanese Church is growing up; and with leadership and administrative authority, it should take completely its own support, a burden which already is proving to be very serious. But *the thing this Church cannot yet do is support itself and also man and finance the advance among the 49 millions.* And why should the missionary forsake this unsaved mass?

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# The Evangelistic Ideal

ARTHUR LEA

CERTAIN definite convictions make the writing of this article possible. The first is, that the ideal already exists, so that we are not called upon to construct it, but to understand it and to work for its realization. The second is, that while there must be differences in the methods by which we endeavour to attain the ideal, the evangelistic ideal for Japan is identical with that for every other nation. It is the one ideal for all lands and for all time. The third conviction is, that the ideal was created by our Lord Himself, and finds its basis in His own Person and work.

The fourth is, that we can find that ideal best by a deliberate return to Christ Himself and to His great interpreters, the Apostles, and especially to St. Paul, who was able to visualize and realize it more effectively than any other, this gift being, humanly speaking, the reason of his call to be the great emissary of Christ to the Gentiles. The fifth is, that an examination of the activities of modern missions will lead to the conclusion that in spite of nineteen hundred years of accumulated experience, there has been in many respects a falling away from the original ideal; that neither in vision nor in appreciation of the meaning of Christ for the human race, nor in statesmanship, do we reach the height of New Testament days. And lastly, there is the conviction that the return to Apostolic days in search of the evangelistic ideal is neither obscurantism, nor "Fundamentalism," nor even conservatism, but a process scientific in the fullest sense. Just as natural science makes progress by perpetually returning to the reality of nature, so the Christian theologian and missionary alike, advance by returning to reality. Christ is the great spiritual reality.

## THE EVANGEL

OUR Lord spent His life not in preaching the Gospel, but in making it. In its inception Christianity was not a thing taught. It happened. The Gospel is essentially historical and

concrete. The attempts during the last two generations on the part of sundry critics to account for the appearance of the Christian Faith and the Christian Church, by recourse to various tendencies and mythological theories has failed, not entirely because such theories have shown themselves mutually destructive, but because of the ever-recurring reaction of the general Christian consciousness against the extremes into which specialism is bound to fall. Never in the history of thought has greater value been placed upon the work of specialists, but never has there been a greater recognition of the necessity of subjecting the conclusions of specialists to the test of common sense. In spite of the numerous theories which undertake to explain Christianity as a product of pre-Christian ideas, the Christian mind becomes more and more convinced that the Christians of the Early Church knew perfectly well how their religion began.

The attempt to remove God from history, to reduce Christianity to abstractions cannot issue in a Gospel, nor provide the evangelist with a message. We are not adverse to the attempt to restate Christianity. On the contrary we believe it has to be restated for every age; but history proves, and experience in evangelistic work adds its powerful attestation to the fact, that "reduced Christianity" cannot provide the life and driving force necessary for an aggressive evangelism. In critical circles the tendency for several decades has been to set aside the Epistles with a view to reaching a more primitive Christianity through a critical study of the Gospels; but the latest movement is again towards the Epistles and the Book of Acts for light on the earliest teaching and faith of the followers of Christ. This brings us face to face with the fact that the Christian Church was founded on a Gospel with a definite content, viz., the Incarnation, Death and Resurrection of Christ. The Gospel was constructed out of things that happened—happened in time—a very limited time, covered by the earthly life of our Lord.

As we read the opening words of 1 St. John I, we are conscious that the writer is making a great effort to explain the character of the message he had given. In doing so, the witness of the three major senses is stressed. "That which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled . . . . declare we unto you." The purpose of this remarkable emphasis



on physical sensation is to show that Christianity is concrete, and not mere abstract truth. The opening words point out that what was from eternity inaudible, invisible, intangible or abstract has now become audible, visible and concrete in the Person of Christ "The life was manifested . . . . and this we declare unto you." From this it is evident that the apostolic message was not truth merely, but truth manifested concretely in the Person of our Lord. The truth that One God exists is not Christianity. Only when we are able to declare that the one God was manifested concretely in the Incarnation are we beginning to teach Christianity.

The promulgation throughout the world that God is love, is not sufficient for an effective evangelism. When we are able to preach with conviction that love was manifested concretely in the sacrifice of the Cross then are we really preaching the Faith. The preaching of the love of God without any relation to the Cross is neither effective evangelism, nor is it Christian. Likewise we may preach the existence of the future life with conviction, but, divorced from the manifestation of the life beyond that comes to us through the Resurrection of our Lord, evangelism is bound to fall short in effectiveness and power. The evangelistic ideal demands full acceptance of those New Testament facts which are best summed up in the great Creeds of the undivided Church.

After what has been said it is scarcely necessary to stress the point that neither the Sermon on the Mount, nor the doctrine of the Fatherhood of God are of the essence of the Gospel. It was the great facts of the Incarnation, the Cross and the Resurrection that brought to man new life, and new passions, which alone make possible the realization of the moral ideals found in the Sermon on the Mount.

#### THE MISSIONARY CALL

THE second element in the evangelistic ideal is the conception which the missionary or evangelist holds in regard to his own call. What is the normal work of the normal missionary? There are many special forms of work in which missionaries engage, medical, educational, social, etc., which are of great evidential value, but it is most important to keep the evangelistic ideal in mind. One of the great problems of these special forms of missionary effort has to do with this point. Many engaged in

these forms of work become so engrossed in the secular side of their activities, that the evangelistic side is unavoidably reduced to a minimum.

One of the severest criticisms of the recent National Evangelistic Campaign was that the addresses were in the main lectures on social reform with only distant, if any, relation to real evangelism. Recently considerable propaganda has been undertaken, and literature published by various Christian or semi-Christian organizations, aiming at the removal of well-known evils from society; but one looks in vain for anything distinctively Christian in the appeals made. The omission is so general that one receives the impression that it is a studied omission. That all such movements are indirect witnesses to Christian aims should be recognized, but the attempt to influence society deeply and permanently will ultimately fail if it is not allied to definite evangelistic work.

The policy of education without religion is probably unavoidable at present in Japan, because of the chaotic state of religious opinion, but the results are already proving disastrous. Likewise social reform through legislation, without a religious awakening is also destined to fail. Movements for reform should make their appearance as the fruits of Christianity itself, and not as a Christian parasitical growth on a non-Christian civilization.

The mission of the evangelist is here seen to be of vital importance. The Christianization of the nation is first and foremost the work of the evangelist, and the work of the evangelist is not the diffusion of Christian moral ideals, but the winning of men for Christ.

There is no such thing as a Christian nation, in the sense that all, or even a majority of the people, are by conviction and experience followers of Christ. Probably ten per cent is a high percentage in the nations where Christianity has been long established. It is this small percentage which constitutes the religious fighting force and the religious soul of the nation. The call of the evangelist is to create this fighting force. This can only be done by the enlistment of individuals, which is the first objective of evangelization. So far as the call of the evangelist is concerned, it is the beginning of all things in the spiritual regeneration of the individual and the reconstruction of society. By evangelization individuals are regenerated—re-created, and from the witness of re-created men arises a Christian public opinion.



Out of this enlightened public opinion legislation emerges, and steadily society is reconstructed. It is along this line that the evangelist finds and realizes the ideal of his call.

### THE EVANGELISTIC OBJECTIVE

IT has been pointed out that the first aim of evangelistic work is to win men, individuals for Christ. But this cannot be regarded as the ultimate object. If the missionary objective were the winning of the largest possible number of individuals, the millions of non-Christians in the homelands might constitute the most compelling call. So far as the number of converts is concerned, Japan has proved to be one of the most difficult of fields. We experience no mass-movements. The number of people baptized in any single year is infinitesimal compared with the growth of the population. As a matter of fact, if the evangelization of Japan means that the Christian population is gradually overtaking the non-Christian, it is proving a failure of no small dimensions. An evangelistic missionary could win very much larger numbers in other fields.

The evangelistic ideal, however, for the realization of which we labour, is not the winning of the greatest possible number of individuals, but the establishment of a Christian fighting force in the strategic centres of the nations. One can conceive that it might be infinitely more important for the world, to win ten men for Christ in important centres of influence in India, China or Japan, than to win a hundred in London or New York. The Apostolic emissaries of Christ to the nations, especially St. Paul, kept this point ever in view. After three years of concentrated effort at Antioch, the city was far from becoming Christian and it is quite probable that the Apostles would have gained a more numerous following of Christians by remaining in Antioch, than by their missionary journeys. But, as already indicated the aim was the establishment of fighting forces in the strategic centres of the world. The evangelistic ideal of the Early Church leader was the founding of self-supporting, self-governing and self-propagating churches. The normal missionary is not merely a "soul-winner." He is a begetter of churches. Many missionaries forget this ideal and drop down into the position of mere Church workers. They find it impossible to break away from the churches they have

founded, even though they may have a native ministry and are capable of standing alone. The bolstering up of native churches by missionaries who should be doing pioneer work, really hinders the normal development of the Christian Church. It requires as much grace and determination to leave a church as it does to found it. The missionary ought to keep in mind the fact that he is a pioneer. This appears to be the key to St. Paul's statement that he was "sent not to baptize, but to preach the Gospel." Of course he administered baptism to the earliest converts in a new church. That was unavoidable, but he did not continue to do so. That was left to the local pastors, on whom would rest the responsibility for the upbringing of those who had been born into the family of God. In Corinth St. Paul refrained from baptizing, because, as the first Epistle shows, he did not wish to attach the converts to himself. If this represents the ideal of evangelistic work, the objective at which we aim, we can appreciate the grave error of those wandering evangelists who baptize and leave in their train numerous infant Christians, orphan or even still-born. There is such a thing as the ethics of evangelism.

Ethical standards should be applied in missionary work as in everything else. St. Paul's refusal to baptize converts in a new strategic centre, shows the highest ideal in regard to his evangelistic work. There were no irresponsible baptisms. He gave full recognition to the responsibilities of those who, after his departure, would have to carry the pastoral burden. In this his nature, ever sensitive to the responsibilities and feelings of others, showed itself in true Christian courtesy.

#### DIFFUSION AND CONCENTRATION

THE evangelistic objective in the case of St. Paul was reached by a policy in which the diffusive work of general evangelism was immediately followed by a period of concentration. No work is easier than general diffusive evangelistic work. Given a strong conviction of the truth of the Message, a good knowledge of the language, and ability to command the attention of an audience, it is possible, by wise advertising and preparation, to secure good audiences in many parts of Japan. Japanese audiences, even in country places, are intelligent and appreciative. Whatever may be the attitude of official Japan, the attitude of the people when



listening to the preaching of the Gospel is one of deep interest and positive good-will.

Not infrequently does it happen that an audience will burst into applause at the end of an address which has reached its climax in a most solemn appeal. Mere diffusive evangelism entails no worry . . . you get your large and appreciative audience; by a moving appeal you obtain your long list of "kesshin-sha" (decisions); you throw the whole responsibility and intolerable burden of "following-up" upon the local worker, if there be one, and pass on to even greater victories. The Apostolic ideal involves more than this. Diffusive work was immediately followed by a period of concentration which was devoted to the founding of churches. It is this concentrated effort which constitutes the missionary's burden and sometimes almost breaks his heart.

The ideal evangelism involves three factors:—(a) The presentation of the Gospel in such a way that it results in a spiritual awakening and a definite religious experience. The convert must be "born again." (b) Conversion, however, does not ensure that the convert will at once become a saint. What happens is that with the new life come new impulses, new potentialities, new hopes, new passions and new ideals. It is essential that the convert should be led at once to begin that lifelong battle by which victory is ultimately won. It is a fearful thing to awaken men to spiritual things without taking every possible step to ensure that these new potentialities shall be realized in a new character and a new self.

Many attempts have been made to find the cause of the appalling leakage from the churches. The lapses amount to nothing less than a scandal. In one case the mayor of a country town, with two officials, all non-Christians, approached the writer and asked if something could not be done to prevent people who had not really come to understand Christianity from being baptized so early. Unfortunately, the baptisms were being administered by a body over which he had no control. In another case, on meeting a man who seemed well disposed towards Christianity, the writer asked if he had become a Christian. His reply was, "Senrei wo ukete oita ga, mada shinja-ni wa naranakatta." (I did go so far as to receive baptism but I did not become a Christian). Sufficient has been said to show what is the evangelistic ideal. Concentration must follow the diffusive work of seed-sowing. St.

Paul's work in Antioch, Corinth, Ephesus and other places is a guide in this respect. (c) The salvation of the individual is worked out in the fellowship of the corporate life. Churches must be founded. But Church life is voluntary, and voluntary associations are short-lived in Japan. It is just here that New Testament ideals need to be stressed. The Church is neither an organization on the one hand nor an invisible, abstract thing on the other. It is an organism—the organ of the Holy Spirit of God—whose members are held together by spiritual relationship and whose activities are determined by their spiritual gifts. Thus we see that the ideal of evangelism is not realized when men are converted merely. That realization demands that the struggle for the reconstruction of self through the conscious possession of new powers must have been begun, and the convert must have found his place in the family life of the Church of Christ, in which his salvation is being perfected and his spiritual gifts used in the service of God and man.

#### THE IDEAL OF THE ONE BODY

IF the New Testament teaches anything, it is that the one life should be manifested in One Body. This is the mind of Christ and the basic principle of the corporate Christian life. We wonder if God and Japan will ever be able to forgive Christians of the West for planting in Japan the seeds of a divided Christianity! In this respect it is possible to put forward certain pleas: (a) That a divided Christianity is better than none at all; (b) That had we waited until Christianity had become reunited at home, we might have waited till Doomsday; (c) That some, at least, are conscious of the sin of division and are working and praying for the day of corporate reunion through corporate repentance; and (d) That Christian unity is merely an ecclesiastical question and does not affect evangelistic work. With the first three of these points we need not deal but we must take issue with the fourth. A brief consideration will bring us again to the evangelistic ideals of the New Testament.

St. Paul was called to be the emissary of Christ to the Gentiles. Before he started forth to fulfil his mission, he took the first opportunity to go "up to Jerusalem to visit [make the acquaintance of] Cephas." The learned Rabbi and great Apostle begins his life-work with an act of courtesy. But it was more



than that. It was an act of unity. Though called by the Spirit of God and directly commissioned by our Lord, he still considered it necessary to obtain the recognition of the leader of the Apostles. This policy of unity dominated his whole life-work. Fourteen years passed by and he had laboured in Cilicia, Syria and especially in Antioch. His first missionary journey had been completed and had proved eminently successful. But on his return he was filled with a great anxiety . . . . "lest by any means I should be running, or had run in vain." He feared that even after successfully reaching the goal he might be disqualified. What was the nature of this disqualification which he so much dreaded? There was no doubt about his ability to win converts and found churches among the Gentiles. Why was it necessary to interview those "who were of repute," and cause the Council of Jerusalem to be convened that he might not be disqualified and fall short of winning the prize? It was the fear that by force of circumstances he might be making a Gentile Church, or, more properly, a Gentile Denomination. He would fail of the prize if he could not succeed in bringing his Gentile converts into the one fellowship, the One Body, the visible Church of Christ. It mattered nothing to St. Paul that the responsibility for the existence of two denominations, one a Jewish, and the other a Gentile, would rest on the Jewish element in the Church and not on himself. The failure would have been his failure and he would have "run in vain." In a word he was determined not to be the occasion or instrument of dividing the one Body of Christ. St. Paul was the Apostle of freedom, but it was evangelical (that is, Gospel) freedom, and not denominational freedom. Denominational freedom is the liberty to go out and make new churches. Evangelical freedom is the liberty to stay in the One Body. He fought for the freedom which he had in the Gospel, and won, thus saving the Catholic Church from disruption at the very beginning. This battle was fought out on the question of circumcision, but at bottom it was a question of discrimination, racial and social. The attitude of the Apostle was . . . . "I am, by virtue of the nature of the Faith itself, and its glorious liberty, bringing my Gentile converts into the fellowship of the One Body . . . for the One Life is to be manifested in One Body." What a glorious evangelistic ideal! And how great the mind, how broad the statesmanship that faced and solved the problem at the very

beginning of the missionary activity of the Christian Church.

We have fallen far away from this ideal, but it is there, and such things "were written for our learning."

### THE TREASURES OF THE NATIONS

"NOW when Jesus was born . . . . wise men from the East came . . . . and opening their treasures they offered unto him gifts . . . . gold, frankincense and myrrh."

Such, in abbreviated form, is one of the most beautiful of New Testament stories. The evangelistic ideal contains many elements. Millions of men have been led in triumph; the world is dotted with Christian churches. But there is still another element in the ideal. The treasures of the nations must be won for Christ.

The spiritual treasures of the Jews, the intellectual treasures of the Greeks, the legal and governmental treasures of Rome were long ago won and laid at the feet of Christ. The British instinct for freedom, and doggedness; the American idealism and power of initiative are now being commandeered; and already the process has begun in the Far East. The mystical treasures of India, China's capacity for work (work consecrated is service), the winning of these for the Kingdom is not to be excluded from the evangelistic ideal. And what about Japan? Their loyalty, their sense of beauty, gentleness and spirit of sacrifice—these also must be won, and when they shall have been laid at His feet they will be purified and "fit for the Master's use." The evangelistic ideal will not be attained completely, Christianity will not be realized fully, the glory of Christ will not be manifested completely until the spiritual treasures of the nations are laid at the feet of the King. In this discussion at times we seem to have been carried far away from simple evangelism, but evangelistic work cannot be isolated. Christianity is an organic whole, and its development is implicit in the evangelistic ideal.

The Gospel of historic facts, the winning of individuals, and their edification, the founding of churches, fighting forces in the strategic centres of the world, the one fellowship in the unity of the One Body, the winning of the spiritual treasures of the nations for service in the Kingdom, are all ideas inherent in the Faith we preach; but to be effective these ideas must become ideals.



For ideas to become ideals, they must first be grasped intellectually, they must appeal to the imagination with the force of a new discovery, and settle down into the mind as deep convictions. It is only thus that a new movement can begin, and it is a new movement that is needed, a movement which will revive the evangelistic ideals of New Testament days.

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# The Social Ideal

WILLIAM AXLING

CHRIST came with a full-orbed Gospel. He had but one impelling ideal. This ideal must ever be the inner urge and ultimate goal in Kingdom building. His Gospel is all inclusive. It recognizes no favoured class. It has a passion for the masses. It looks out with a yearning heart over the whole arena of human life. It faces without fear or evasion every human need and ministers to the whole man. In the personality and purpose of its Author it goes forth to give freer, fuller and finer life to every man, woman and child.

## THE NEGLECTED CLASSES

In the occupation of Japan the Christian forces have moved along the lines of least resistance. The result is that all over the Empire there are vast neglected areas. Over 3,000,000 operatives toil through the days in the foul air and crowded quarters of this nation's mushroom factories. At night multitudes of them are packed away in ill-ventilated and unsanitary dormitories and tenement houses. A round million of them are girl operatives, the great majority of whom are removed from the restraining influence and guarding direction of home and of friends who care for their physical, spiritual and moral welfare. The inroads of disease and the wreckage of character in this field is nothing less than appalling.

Another development of Japan's new industrial age has been the forcing of 607,000 young women out into the cruel competitive life of modern commercialism. Not a few of these women are winning out in a fine way in their new sphere. Many however are ill-prepared both in mind and heart for the strain and stress and temptations of their new environment and tragedies are not uncommon.

Another class of women much exposed to temptations are the 514,000 maid servants, waitresses and actresses. The bulk of these are recruited from the farm. They are drawn to the cities by the superficial attractions of an easier life, better wages and more



pleasure. They are an unsophisticated easy prey for the evils which lurk at every turn and moral wreckage among them is alarmingly large.

In Japan 2,500,000 are fishing folk and spend their lives battling with wind and wave; 400,000 live the seamen's isolated lonely life; 500,000 of Japan's toilers are miners, hid away in the dark damp depths of the earth; 83,000 women are employed in these mines. Of these 48,000 are working under ground. There are said to be 700 girls under fifteen years of age who are doomed to spend their youth in this underground toil.

More than a million of Japan's women and children are doing night-work in her factories, industrial plants, mines and shops. Two years have passed since the International Labour Conference voted to prohibit night work for women and children in all of the nations affiliated with that conference. Only lately however has there come from the Japanese Government a tardy promise to enforce this action in the near future. In order to swell the profits and increase the bank-balances of those already rich, over a million women and children have been compelled to continue their all-night toil, with its tragic undermining of health, long years beyond the time set for the abolishment of this vicious system among civilized nations. But why point the finger of rebuke at the Japanese Government? During all this time the Christian Church has looked on unconcerned. She has raised no voice in protest. She has made no move to bring release to these night-toilers.

The poor, the down and out and the scum of the slums are sections of the nation's life still untouched by the Gospel. In Tokyo alone there are some 200,000 of this class. Poverty prevents 14,000 of their children from attending even the primary school. There are 4,000 of Tokyo's very poor who year in and year out only eat two meals a day. Even these two meals are of such wretched stuff that they can scarcely be classed as food. Poverty's cruel presence is found in a smaller or greater degree in all of the larger cities.

Sixty-two thousand people live like rats on the canal boats of Japan's two largest cities, there being 50,000 in Osaka and 12,000 in Tokyo. Here again the children are deprived of school advantages—in this case because of the constant movement of their floating homes. In spite of Japan's low percentage of illiteracy

it is still true that 1,600,000 children of school age are unable to attend the primary schools.

According to investigations of the Central Government there were more than a million unemployed throughout Japan during the past winter. The suffering which this situation brought and still brings to wives, mothers, children and homes will never be told or fully known.

Two vast social groups have sprung into existence in Japan during the last few years. One is the nation-wide Young Men's Movement with its 3,000,000 members. The other is the Boy Scout organization which has rolled up a membership of almost 2,000,000 in an amazingly brief period.

Other writers will deal with the far-flung rural districts. The 36,000,000 sons and daughters of the soil, who make up eighty per cent. of the nation's population, are a standing challenge to the Christian movement. For seventy years the Christian evangelists have passed them by, with the result that the Gospel is as new and as much an untold story to them as it was to their fathers and forefathers. Here also the women are burden-bearers—6,000,000 of them toil as tillers of the soil.

All of the groups enumerated above constitute virgin soil for Christian endeavour. Facing this unfinished task the church of the West cannot fold its hands and say that its work is done. Neither can the missionary serenely pack up and sail for home. Neither can the responsibility be shifted to the indigenous church. The Japanese church is in the throes of solving the problems of self-support and of evolving an organized life that shall be native to the soil and which will interrelate itself in a natural and normal way with the nation's life. It lacks the surplus energy, the extra initiative and the large resources necessary to undertake these huge pioneer tasks.

The mother church of the West must still stand by with men and with money and in the closest possible cooperation with the nationals and the native church advance into these great untouched areas. In the fast growing industrial centres and for the neglected and special classes there should be established Christian settlements and welfare institutions that will minister to the many-sided needs of their constituencies.

The indigenous churches should be helped so to enlarge their programmes and institutionalize their plants as to be able to



really reach out and enter these virgin fields. The pressure of internal problems on the native church tends to centre attention, thought and effort far too much on self and self-development. The mother church can make a tremendous contribution toward the Christianization of Japan by sympathetic, wise and brotherly suggestion and cooperation at this critical creative period in the life of the Christian Movement of this Empire.

### CHRISTIANIZING THE SOCIAL ORDER

The Kingdom idea and ideal bulked large in Christ's thinking and teaching. He was not satisfied simply to save the individual. In his mind and heart and purpose there was a pattern and a passion for a new social order. Even the recreated soul is not immune to the influences of its environment. Its growth in grace is helped or hampered by its surroundings.

The three master forces that damn and destroy individual and community life are disease, drink and vice. As long as these run riot in the life of this nation the builders of the Kingdom, whether from the West or the East, have no right to lay down their tools.

That the science of medicine has made marvellous progress in Japan is a well-recognized fact. Those competent to speak declare that the medical profession here has reached a standard of efficiency second to none. It takes its place by the side of the best anywhere.

In spite of this however preventive medicine is still in the initial stage, with the result that disease is still a devastating curse. Tuberculosis has 850,000 people in its death-dealing grip. The annual death rate from this disease alone is 85,000. Of these the majority are young people standing on the threshold of life's early morn.

Infant mortality is abnormally high. Of the 2,000,000 annual births, 17 per cent or 340,000 die within a year. In the industrial centres the percentage jumps as high as 23 per cent. Japan's infant mortality of 17 per cent, compared with England's 6.1, shows the ravage which disease is still causing here. When it comes to the matter of still-births Japan heads the list among the civilized nations. Still-births constitute 5.5 per cent of the total birth rate. Japan's still-birth rate stands at 0.213 per cent as compared with

France's rate of 0.09 per cent, Belgium's of 0.1 and Italy's rate of 0.14 per cent.

The sick and death rate among factory workers is especially high. Boys and women workers furnish the largest number of cases. The working people as a whole show the highest sick and death percentage.

While it would be unwise to bring in physicians from the West there certainly is need for missions and missionaries to cooperate with the Japanese medical profession in introducing preventive medicine and in carrying out a nation-wide health propaganda.

Drink is still a national curse. Japan is compelled to import 5,000,000 "koku"\* of rice annually in order to feed her fast-increasing population. Yet in the face of this acute national problem of finding food for her people she throws 4,600,000 "koku" into the still each year in order to brew liquor.

Economically Japan is at the foot of the ladder. Her public debt is disproportionately large, being 30 yen per capita. The bulk of her people live a hand-to-mouth existence. Yet she spends 1,500,000,000 yen a year for drink, 20 yen per capita. Compared with this colossal amount she can only muster 370,000,000 yen for educating her knowledge-seeking youth.

The temperance movement however is on the march. The National Temperance League is an aggressive organization under Japanese leadership. It has 250 affiliated societies and a membership of 25,000. The Japanese W.C.T.U. is also a militant organization constantly and efficiently pressing the battle for a Japan rid of rum.

Temperance sentiment is spreading with encouraging rapidity. The students of the Empire are organizing a crusade against the drink demon. The Young Men's Movement and the Boy Scouts are taking up the battle cry. The Buddhists have organized a National Temperance Association. All told there are over 600 local temperance societies. Six villages have recently declared for temperance and are on the map as "Dry Villages." In the recent session of the Imperial Diet a bill raising the age of the Juvenile Prohibition Law from 20 to 25 years was unanimously passed by the Lower House. The bill did not reach a vote in the Upper House because of adjournment.

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\* One "koku"=5 bushels approx.



Missions and missionaries can make no finer or more far-reaching contribution to the Christianization of the social order of this nation than by backing up the National Temperance League and the Japanese W.C.T.U. with sympathetic intelligent cooperation and with funds for their splendid crusade.

Social vice is the dark spot on Japan's otherwise fair escutcheon. The system being legalized and licensed by the Government, it becomes a sort of partner and patron of this devilish dehumanizing traffic in souls. There are 550 legally licensed houses of prostitution in Japan. Directly and indirectly 211,000 women are caught in the toils of this vicious system. 60,000 licensed prostitutes, 50,000 private prostitutes, 21,000 prostitutes abroad and 80,000 geisha make up this army of stained souls. To this must be added 120,000 concubines, making a sad total of 331,000 women who cater to this social sin. These women are more sinned against than sinners. Most of them are the victims of circumstances and had no voice in deciding their fearful fate.

There are a total of 170,000 students enrolled in the Girls' High Schools of the Empire. Against these 170,000 girl students who are an upbuilding force in the nation's life, stand 331,000 who are doomed to scatter physical and moral decay and death throughout the individual home and social life of the land.

Here again two indigenous organizations are attacking the problem with passion and with power. The Japan Purity Society and the Japanese W.C.T.U. are in the field throwing the light of publicity upon this ugly situation, dragging the facts and conditions out into the open, agitating, educating and creating public sentiment in favour of the overthrow of this white slave trade.

On every hand there are signs that a new day is in the dawning. Just recently the editors or publicists of such influential dailies as the Tokyo Asahi, Kokumin, Jiji, Nichi Nichi, Hochi, Yomiuri, Yamato and of such outstanding magazines as the Shufu no Tomo, Kaizo, Jitsugyo no Sekai, Fujin Sekai, Chuo Koron and the Kaiho have come out in a united protest against the system. Simultaneously sixteen of Japan's most prominent educators, including the presidents of fourteen colleges and universities, united in issuing a similar protest. In the last Diet one hundred members put themselves on record as in favour of the abolition of legalized prostitution. A few weeks ago Mr. G. Matsumura, Chief Director of the Police Bureau of the Home Department, called a meeting

of the chiefs of police of the nation to confer about this question and startled them and the public by coming out strong in favour of abolishing the whole system. The significance of this can only be fully appreciated when it is remembered that it is the Police Department that is responsible for the oversight and control of this iniquitous institution.

Even those directly engaged in this traffic of souls are coming under the influence of this rising tide of morals. The owner of one of the brothels in the city of Toyama recently released six of the inmates, remitting the debts which brought them under his control, thus incurring a financial loss of something like 12,000 yen.

Hot on the heels of this, thirteen brothel keepers of Tsuruoka city in Yamagata prefecture announced their intention of closing their houses, their reason being that the ever-growing public opinion against their trade is resulting in the ostracism of their children in school circles. Their children suffer such scorn and shame from their school fellows that they find it impossible to send them direct from their brothel-homes. They are compelled to place them in an outsider's home and cover up their parentage and trade relation by having them attend school from this outside source.

Moreover they are convinced that their business is doomed. The present trend of public thought and feeling means its banishment. They are unwilling under these circumstances to make further investment in so uncertain a venture.

Here again missions and missionaries can do much toward creating a new social order by throwing the full weight of their influence and cooperation back of this spontaneous awakening. The call is not for the setting up of new machinery. There is however great need for the putting of time and talent and funds at the disposal of the indigenous reform organizations that are already functioning. Their working budgets are deplorably small.

The Purity Society feels greatly hampered in its work by the lack of accurate facts and figures and firsthand information. It is therefore planning an extensive scientific survey. For this it needs a special budget of 30,000 yen. It is hoping that foreign friends and sympathizers will help liberally in the creating of this emergency fund.



### THE WAY OUT

Christian missions have only touched the outside fringe of the Kingdom task in Japan. The work of Christianizing this nation is barely begun. The day of building up foreign organizations here has passed. The day of paternalism in mission work is gone. The day for getting back of indigenous organizations and helping them to visualize and vitalize their work has dawned. The day to major in brotherly cooperation in the conduct of the work is here. Not withdrawal, not curtailment, not less money and men but learning the lesson of increasingly functioning through indigenous agencies is the road to the achievement of our great goal. If we of the West are wise we can help to make this new day the greatest era in the history of Christian endeavour in this strategic area of the world's life.

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# The Ministerial Ideal

ARTHUR DANIEL BERRY

AT the recent Conference with Dr. Mott at Kamakura one of the subjects discussed was The Need of Missionaries in Japan.

No missionary said anything. This silence of the missionaries however should not be taken to mean that they have nothing to say about the question. As men *Sent* to Japan and not *Invited* to Japan they have much to say! They have so much to say that the final word will needs rest with them and not with the Japanese Christian leaders. This does not mean that the missionaries will ignore the judgment of their Japanese brethren in trying to find out the Will of God. It simply means that the matter is a question of the Will of God which the missionaries must find out for themselves and obey.

Each of the Japanese speakers at the Conference expressed a high and friendly appreciation of the value of the work of the missionaries in Japan today and the opinion that missionaries would be needed for a more or less indefinite number of years to come. The discussion was unexciting and conventional. There seemed to be no point at issue except the delicate question of trying to decide in advance just how many years it would be before the need of missionaries in Japan would come to an end.

After a flash of wits between Dr. Ebina and Dr. Kozaki, the whole question was lifted up to a higher plane by Dr. Ebina. His position was that we should all stop talking about the time when foreign missionaries would no longer be needed in Japan—because such a time would never come!

Of course Dr. Ebina did not mean that the present stage of foreign missionary work in Japan would last forever. He meant that the present stage of missionary need and cooperation should not peter out gradually—nor should we fix upon a grand “Farewell Meeting” when the Japanese Christian Church would say a final good-bye to all the missionaries. The Japanese Church would always need and welcome foreign Christian workers. The present abnormal stage of missionary need in Japan would gradually

merge into a stage when there would be a permanent interchange of Christian leadership between other Christian lands and Japan. There ought never to be a time when any nation should feel itself independent and self-contained in its Christian work. Japanese Christian workers should go to other lands. This had already begun, as in the case of the evangelistic labours of Mr. Kanamori and others in America. Dr. Ebina looked forward to the time when the world would be knit together by an inter-play between the nations of Christian thought and inspiration and leadership.

It is against this as a background that the present article is written in regard to the missionary contribution in the training of the Christian ministry in Japan.

That contribution in the present stage of missionary work in Japan is possible in three ways. One is financial. Assuming that the use of missionary money in Japan is justified there is no more attractive way in which such money can be used than in theological education. And there is no way in which missionary money can be used with more far-reaching results. If more money can be used in helping to form a strong Christian ministry in a country like Japan, then surely that is a way in which money may be glorified.

Missionary money in theological education in Japan should be used with the highest Christian wisdom. The essence of that Christian wisdom lies in making that missionary money Christian money and not foreign money. It should be thought of on all sides of the transaction as money "in the family," as when an older brother helps a younger brother get a start in life.

There are various gracious ways in which missionary money may be invested in theological education. Japanese young men and women who give themselves to life-work in the Christian Church in most cases cut themselves off from home assistance and they can only look forward to a life of financial struggle. They try to work their way through theological schools, but in addition to all that they can earn many of them need friendly brotherly scholarship help. The theological schools in Japan need better libraries and libraries are expensive propositions. The current budgets of the theological schools are woefully small. Theological school buildings are needed. The largest theological school in Japan, one which has a larger number of students than



the vast majority of theological schools in America, is still carrying on its work in "barracks" since the loss of its building in the big earthquake. A few years ago a Christian man in a little village hidden away in the United States gave a dormitory to a theological school in Japan. The sixty theological students who have their dormitory home in that building year after year will never get away from the fact that there is no East nor West in Christ Jesus.

All this missionary money for theological education should be a friendly Christian supplement to the money given more and more largely by Japanese Christians for the same purpose.

The second way of missionary contribution to the training of the ministry in Japan is through the missionaries themselves.

And this does not mean only the missionaries who are in the theological schools. An equally important work has always been done and is still being done by the missionaries outside those schools in securing young men and women for Christian life-work. This is as high and holy a work of co-operation with the Holy Spirit as missionaries have to do in all their missionary work in Japan. And in this work the missionaries do an invaluable service. A Japanese young man or woman through personal companionship with a missionary or through the way a missionary may present Christ's gospel for the world will feel the high adventure of that gospel and will yield to the spell of Christ's love and will start out trustingly on the old romantic Galilee road of the Ministry—when otherwise he would have been content with his fisherman's nets or a government seat of custom.

The missionaries in the theological schools should be there for the most part as teachers. The direction and discipline of the schools should be as far as possible or as soon as possible altogether in the hands of Japanese. No one realizes this more keenly than those missionaries who, for the time being, for this reason or that, have a share in the direction and discipline.

As theological teachers there is unquestionably a big work for missionaries to do. There would indeed be no question about this if only the Boards would send to Japan as theological teachers missionaries with an extra degree of scholarship and with appealing personalities. Missionaries who could not teach successfully in theological schools at home can hardly be very successful in theological schools in Japan.

Whether it be scholarship or personality which counts more in the influence of theological teachers upon theological students is a hard question to answer. If we think back to our own theological days we will probably conclude that it was not their scholarship which gave certain teachers a prestige and an entrance to our young minds—but that it was their personalities and not what they taught us which inspired and helped us most.

The difficulty of language is no difficulty at all. True scholarship and appealing personalities will break down whatever language barriers there may remain between the young graduates of Middle Schools in Japan and their missionary theological teachers.

There is no shame or embarrassment to the Japanese Christian Church in the presence of foreign teachers in Japanese theological schools. Dr. James Moffatt was a theological professor in Mansfield at Oxford before he moved back to a theological college in Scotland. Dr. Kirsopp Lake is a professor at Harvard University theological school. He is one of many British theological teachers in America. Dr. Caspar Rene Gregory went from America to be a theological professor in Germany.

The third missionary contribution to the training of the ministry in Japan may be made back in the lands from which the missionaries come. As Dr. Chiba said in the January number of this journal, "Most of those who occupy important positions today and take an active part in directing the affairs of the Church have been educated abroad." Japanese young men and women will continue to go abroad for a part at least of their theological education. These young people from Japan and from other mission fields will need encouragement and wise help. The Boards at home should play the part of Big Brother to such students. In the minds and wills and hearts—especially in the hearts—of these students from the mission fields will be locked up much of the success of the Christian Church back in those mission fields.

All this threefold theological missionary contribution in the present stage of missionary need and co-operation in Japan will merge into that permanent stage of Christian international co-operation which Dr. Ebina had in mind. And because the missionary stage will not abruptly end but will gradually merge into a more permanent relationship we know that there is nothing fundamentally abnormal about the missionary relationship. This

is because religiously the world is profoundly one. There can be no East nor West and no North nor South in religion.

The human heart is the same everywhere. There is no such thing as a Japanese heart or a Chinese heart or an American heart. The need of religion is the same everywhere. There is no distinctively Japanese need of religion. The fact of human dependence is as true and absolute a fact in the East as it is in the West. Sin is the same thing all round the world. Not only is sin the same thing all round the world—but there is little if any variety in *sins* all round the world. God is the same and Jesus Christ is the same “yesterday, today and forever.”

With all these things the same—it is idle to talk about nationalistic or racial religion—unless we mean by racial religion the religion of the human race. And it is equally as idle to talk about nationalistic or racial theology—or nationalistic or racial Christian scholarship. Christian theology and Christian scholarship are not changeless as religion is changeless—but they do not and cannot change along national and racial boundaries. The changing scholarship which will express and satisfy the religion of the world as the years go by must be made by the Christian scholars of the whole world together.

So naturally and gradually the missionary stage in Japan will merge into the stage of international co-operation and international interchange and interplay along the whole line of Christian endeavour. This will be true in evangelism and in preaching—and it will be true in Christian literature—and it will be true in moral reforms and in social transformations—and it will be preeminently true in theological education and in theological scholarship.

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# The Educational Ideal in Christian Missions

C. J. L. BATES

CAN any one tell me why I undertook to write this article? I certainly do not know why I did except because of a constitutional or temperamental inability to say "No." I would much prefer to write on the evangelistic work than on the educational for I have been only sixteen years in educational work and am too near it to know much about it. One needs to get away from a thing in order to see it aright. There are no such fantastic misrepresentations as "close-ups."

The proper way to begin I believe, is to criticize the subject. What is meant by "the educational ideal in Christian Missions"? Does it mean "What is the ideal of education held by the Missionary Societies, the Mission Boards, the Missions or the Churches"? Or does it mean "What should be the ideal for such educational work as is or ought to be carried on by Christian Missions"?

Perhaps it is not necessary to waste time or trouble in attempting to answer the first form of the question. If the second is satisfactorily answered it will not matter much about the first. Most probably different churches and missions have different ideals as to carrying on educational work—whether and how, varying all the way from an absolute negative to a complete affirmative.

I suppose the first question is, "Why should Christian missions carry on educational work?" The answer has been given: "to provide education for the children of Christian people in non-Christian lands."

That answer does not apply to Japan, however, because the Government provides primary public school education for all children between six and twelve years of age and teaches the Japanese equivalents for the three R's to all alike, without discrimination or partiality either for or against the children of Christians.

And above the primary schools Christian boys and girls in Japan have the same rights in the scramble as any others.

And moreover it is a painful fact that there is a great deal of evidence to show that our Christian people, even pastors, prefer

Government schools to Mission schools. Have we not run the whole gamut of emotion from astonishment to chagrin, anger and finally indifference as year after year we have seen sons and daughters of Christian people turn away from our Mission schools and choose the Government schools if they are brainy enough to pass the entrance examination.

Is it not a well-recognized fact that Government schools are almost invariably preferred to private schools, which latter include our Christian schools?

The discovery of this fact is to many a cause of surprise, astonishment and grave disappointment. But we shall never help the cause by ignoring the facts.

Now what is the reason for this attitude on the part of the Japanese public and their sons and daughters? The reason given is that the education received in the Government schools is better, more thorough than in private schools. Among private schools, Keio and Waseda Universities rank highest but even they are not preferred to Government schools.

How different the case is in Japan and America. In America the names of Harvard, Yale, Columbia, Johns Hopkins and Chicago Universities outrank any State Universities. That day may come in Japan but it is not yet.

There is some truth in the reason given, no doubt, but there are other reasons—the strongest being the fact that the Government system is so closely articulated from primary school to the Imperial Universities, and thence to the civil and diplomatic service with its ranking, its prestige, its excellent salary schedule and its splendid pension provision that to be in the system first as a student, then as a teacher or a civil officer is to be in the way of preferment.

The Imperial University graduates form the Brahmin class of modern Japan, and they form a mutual admiration and mutually protective society. While not impossible it is extremely difficult and rare for any other than Imperial University graduates to become university professors. And it is also extremely difficult to hold Imperial University graduates on the staffs of our private schools when the opportunity comes to get into the big current. In the school with which I am connected we have suffered the loss of most of the members of our staff who were Imperial University graduates in the last few years, all of whom have

gone into Government school service, and all of whom were splendid Christian men.

Why did they leave us? Because of the better salaries, fewer hours of teaching, better libraries and other equipment, enhanced prestige, the assurance of a larger pension and with that at least equal freedom to live an unrestrained Christian life unembarrassed by the denominational affiliations and insistent urging to activity in Christian work so common in our Mission schools.

At the same time not one of these teachers was a graduate of our own or any other Mission school.

Another reason why people prefer to send their sons to Government Middle Schools and Colleges is that in Christian Colleges and Universities the scope of work is very limited. There are in fact only three lines of life activity for which young men may prepare themselves in Christian schools of higher grade: they are preaching, teaching and business. But we have no provision for the study of pure science, of law, of medicine, of applied science and engineering, mechanical, civil or electrical, nor for agriculture. Here are five of the most important lines of work for which our Christian schools above Middle School grade make no attempt to prepare young men!

Is it to be wondered at that young men naturally prefer to get into the Government system as early as possible.

It is a crying shame and a reproach to the Christian Movement in Japan, that because of our unbelief, and our unwillingness to unite our forces we have been unable to establish one Central Union Christian University.

Is it too late to hope to realize that long deferred hope? Perhaps it is too late or too soon. At any rate we are now moving in another direction. Two of our Christian Schools—St. Paul's and the Doshisha—have already received University Charters, and Kwansei Gakuin is at present endeavouring to raise the required endowment. The prospect is that we shall have several Christian universities with faculties of Arts and Economics in different parts of the country doing good work within a limited sphere, but on account of financial limitation and the danger of endangering the Christian character unable to expand their numbers or multiply their departments.

Am I still on the track or have I been shunted off the main line? Did I not ask the question "Why should Christian missions



engage in educational work at all, other than such as is necessary for the training of a Christian ministry?"

In my opinion the answer is that the Christian Church ought always to have something to do with the education of the people. I think that in every country there ought to be three kinds of school systems: first, the Government schools which should undertake if necessary to provide for the elementary training of all the children, and for the higher education of those who may be able to pass examinations into the higher grades. This is done in Japan.

Second, private schools founded by individuals or corporations. These should be as free in their courses of study and methods of discipline as is compatible with public order.

And third, religious schools carried on with the definite purpose of uniting education and religion for the greater good of both in the belief that education without religion tends to barren, lifeless, scientific materialism, and religion without thorough scientific education lapses into superstition.

Particularly is it of vital importance that literary, philosophical and scientific subjects—that about comprises the whole curriculum, doesn't it?—should be taught in a religious atmosphere. There is great danger today that ethics may lapse into sociology, sociology into economics, and philosophy into psychology. Such a result is inevitable unless these fundamental subjects are allied with religion.

The training of a Christian ministry is of vital importance for the future of the church, but of no less importance is the raising up of an educated Christian laity. Moreover we are observing today that it is extremely difficult for a young man at 20 years of age to be sure what he will be doing at 30. The leakage from our Theological schools is so great as to be at times well-nigh discouraging. On the other hand graduates of our Commercial and Literary Colleges are turning towards the Christian ministry. Two recent graduates of Kwansai Gakuin Commercial College are now pastors of churches, one in Tokyo and the other in Kanazawa. By all means let us keep on with our educational work and increase it in extent and strengthen it financially to the greatest degree possible. It is the wide open door of opportunity today.

One of our great difficulties is the question of conformity. We have not much to complain of in Japan. We are in fact in a

most enviable position as compared with Mission Schools in many lands. And it is our duty and pleasure to acknowledge our debt of gratitude to the authorities with sincere thankfulness. Let us acknowledge this debt by stimulating the native loyalty and patriotism of the Japanese to the utmost. Our mission schools are international schools—that is their distinctive characteristic, but they must never be foreign schools. They must be as thoroughly Japanese as any schools in the land. On this point there can be no difference of judgment. At the same time we must be as distinctive in character as we can in conformity with the above ideal. We must make some real contribution to the educational life of Japan. We should not be satisfied with becoming simply Christianized government schools but should make some definite contribution to the intellectual, to the educational life of the people among whom it is our good fortune to live and work.

The tendency in Japan is towards conformity and uniformity in education. That has its advantages, but there are dangers of producing a dead level of thought and life that will have no inspirational quality.

It is my conviction that we mission educators have been too timid in this regard. We have hesitated to depart from the standard type, and one result is that there is probably more variety to be found outside than inside Christian schools today. Witness the great experiment Dr. Sawayanagi is making in his schools in Tokyo, and other schools in remote places such as Toyama city and the town of Mikuni on the west coast where schools are being conducted on the Dalton plan.

The important thing is for missionary educators to be thoroughly informed as to the conditions and methods of education in our own lands. We have a splendid opportunity to inform ourselves, in view of the fact that some of us are on furlough in Great Britain, Canada and the United States every year. I believe that Japanese educators would welcome the development of our Christian schools along the lines of the best methods in these countries where education is being carried on with a fair degree of efficiency and success.

As far as may be compatible with order and discipline our Christian schools should emphasize freedom, self-reliance and initiative among our students in increasing degree as one rises to the higher grades. At the same time we must be careful that it

is freedom not license, liberty not looseness that we promote. We must inculcate self-reliance and self-control, but not irregularity and unfaithfulness. We must make the law of life an inward principle, not an outward code; teaching our students not to be a law unto themselves, but to recognize and accept the Divine law to which all men must ultimately submit either willingly or of necessity and to make that law the informing principle of their lives, to teach them the supremacy of conscience, and the nature of conscience as being not individual moral judgment but the universal moral law which is found in the hearts of all normal human beings, to lead them to a recognition and acceptance for the guidance of their lives of the will of Him in whose service is perfect freedom.

We must not ignore the fact that many Christian educators have been sorely embarrassed by the new regulations on military training in the schools. While there is still difference of opinion among Christians as to the absolute iniquity of war under any and all circumstances, there is a growing conviction in the church that we must move forward towards a warless world and that militarizing the minds of the youth of the world is not the way of progress in this regard. We cannot help but feel that to be required to increase the amount of military training of the boys in our Christian schools is a backward not a forward step in the way of international goodwill.

At the same time it is of the greatest importance that as Christian educators we should do nothing that might lend support directly or indirectly to any movements that aim at the weakening of loyalty or the spirit of respect and obedience. And there is great danger at this point. Our greater duty is to use what influence we have to lessen the militaristic spirit in the lands from which we come. We are in danger of being suspected of a subtle form of hypocrisy if we try to prevent military training in Japan when it is being carried on in Britain and America even in Church Schools.

Moreover the graduates of such schools as do not provide the military training are placed under such severe disabilities when they come to take their training in barracks that the problem becomes a very practical and urgent one.

Our ideal is certainly not militarism nor military preparedness. Our ideal of discipline is not that which is likely to be



taught by the military instructor. And in this instance we can only regret that we are forced into a position which we would like to hope is a temporary one.

At the same time we must teach as the Christian ideal that war is not the final arbitrament of the nations, that justice is not the interest of the stronger, that in the words of Mr. Baldwin "Peace only comes to men of good-will," and that only in the Christian spirit of patience, mutual respect, and love for one another, unselfishness and sacrifice can the terrible problems of the world be solved.

The success and the selfishness of the West are unquestionably the prime cause for the existence of most of the world's international and inter-racial misunderstandings.

"What we have we hold" and "My country, may she be always in the right, but right or wrong my country," are mottoes familiar to us all which express a spirit that by the widest stretch of charity cannot be considered Christian.

May our mission schools not have a work to do in helping to educate some people in the lands from which we come as to a broader, more Christian attitude towards other nations and races? Those of us who are in Christian schools in Japan are surely not embarrassed by "the superiority complex," and the "Nordic superiority myth." Contact with our Japanese co-workers and with the alert Japanese youth has given us a new point of view which it is our duty to pass on to others who are still under the influence of those persistent Anglo-Saxon superstitions.

Mr. Editor, is this the kind of article you wanted? Have I made it clear that I believe most enthusiastically in the value of Christian schools of all sorts, and believe that we ought to have more of them and ought to make them better in every regard, more effective educationally and spiritually? Just one other word. How can we link up our graduates to the church in larger numbers? Will some one else try to answer that question? At the present I feel quite at sea in regard to it, but regard it as one of the most important and difficult problems of our Christian work.

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# Educational Ideals for Women

ALICE M. MONK

TO discuss this question intelligently, some consideration is necessary of the fundamental aim of education in general and of Christian education in particular.

In the past, education was intended to fit one for the duties of his particular station either as scholar, worker, knight or lady, or priest. And while the theory of class distinctions is now repudiated, many of us still find ourselves subconsciously thinking of education above the primary school somewhat after this fashion. If we are right, then there seems little reason, except the philanthropic, why missions should maintain any but schools for Christian workers, discontinuing other types as rapidly as the state can assume that responsibility.

A truer view, however, holds that the end of education is not a facility in some one or even in many directions, but the development of character.

In "The Christ of the Indian Road," E. Stanley Jones posits three elemental human needs:

- a. An adequate goal for character;
- b. A free, full life;
- c. God.

To meet these needs, the aim of Christian education must surely be to offer as goal a Christ-like character, developed by means of a rich experience, and fed by a growing knowledge of God.

In view of this aim, how important and permanent a function do mission schools for women perform? Granted, the need for colleges, to supply Christian teachers and leaders; granted, also, that public schools have neither the vision nor the power to meet any of these great human needs: may not other more flexible, less costly means than mission schools accomplish the desired ends? The answer must be sought in several directions.

And first, high schools have not been so expensive as is generally supposed, even when considered merely as evangelizing agencies. Including a proportionate share both of the yearly

appropriation and of first cost of land and buildings, the maximum annual cost per student to the mission is not more than yen eighty-five. This comes to less than seventy sen per hour of religious instruction (making no account of other class-work), as against more than two yen recently estimated as the mission cost per person for each attendance at an aided church.

Secondly, what else can function so well as girls' high schools for either the evangelization or the Christianization of the women of Japan?

Certainly colleges cannot. For the two favourable ages for Christian decisions (13 and 17) both fall below college age.

Neither, on the testimony of Christian pastors, can ordinary Bible class and preaching services. Home and school control over the average girl are still too rigid to allow her time or opportunity to attend these at all regularly, even when she so desires. Girls' clubs influence small groups, for a limited time. But their opportunities how meagre, compared with those in a four or five year school for 300 or more girls!

Hostels, at first thought, seem the ideal solution. Their management, however, becomes exceedingly difficult, when divorced from school control. Again, suitable matrons are much more difficult to find than competent teachers. And furthermore, a girl's respect for even the highest type of matron is much less than that for a teacher.

Altogether, as a means for answering the religious needs of the teen age girls, there seems to be no substitute for the Christian school.

The ideals to be pursued there may now be discussed. Fourteen representative school women, out of twenty-three questioned, have given their opinions in regard to certain phases of the problem, as will be indicated in the proper places.

The ideal teacher must combine professional ability and real Christian character. Without the former, the latter will carry little weight either with students or the public, and without the latter, the school cannot but fail of its unique purpose. In spite of very practical difficulties, it seems increasingly clear that it would be better to leave a subject untaught temporarily rather than accept a teacher who lacks either qualification. The problem is:



1. To increase the power of our present staffs, both professionally and religiously;
2. To bring in well-equipped teachers from other schools or other employments;
3. To train teachers for the future.

Merely to state the problem will suggest methods suited to the individual school. Among others should be recalled the valuable suggestions of Dr. D. B. Schneder in his article on "The Mission and Scope of Christian Education" (*The Christian Movement*, 1923).

While the exchange of teachers between Christian schools would be less frequently possible for women than for men, the writer knows of two such cases recently that have already justified themselves. The recommendation that an educational expert be employed to visit all Christian schools for friendly inspection and practical advice would, if adopted, give a tremendous impetus to Christian education. An extension of the pension system (and the linking up of all such systems in a central bureau) might not affect women teachers so much as would salary increases, pleasant working conditions,—such as a separate rest-room,—and more actual responsibility. Personally, I do not advocate an effort to maintain salaries at precisely the public school level. Rather, we must seek by every means to arouse a spirit of sacrificial living among those planning to become Christian educators, comparable to that asked of theological students.

Faculties of schools for women should, I believe, consist predominantly of women, especially up through the high-school years. Wherever possible, the director of athletics should be a woman. If the principal is a man, there should be a woman *de n.*

For a certain and adequate supply of such teachers in the future, therefore, it is important to provide as speedily as possible college courses in History and Geography, Mathematics, and Science including Domestic Science. There is great need also for a music course equivalent, at least in voice, piano, and organ, to that given at Ueno, and for a similar school of physical training.

These requirements lead up to the need for a Christian university, at which women may be accepted and trained as teachers for colleges, principals of high schools, and leaders in all departments of life.

For an adequate supply of Christian kindergarten and primary-school teachers, training schools need to be enlarged and normal courses established.

So much for ordinary branches.

For Bible teaching it is most important that at least one member of the faculty shall have had special training in Bible and Religious Education, in addition to a good cultural course. It is well for her to have a little other teaching, too, so that her contacts with students may be not solely through the Bible class. Moreover it is better, in my judgment, that she should not teach all of the Bible courses, but that other qualified teachers should share this work. The advantages are obvious, a high quality of Bible teaching, the stimulus of different personalities and methods, the deeper interest of all teachers in this central function of the school.

The average student is, on the whole, to be preferred to her brilliant sister, who is too likely to prove unstable in character. Provision for the backward child is such a special problem as to lie beyond present missionary resources. Some plan is needed by which students unable to pay their way may earn a small part of their expenses. I say "small" because of the grave danger to health if any considerable time or effort is thus used. Any grant made should be in the form of a loan, to be returned within three years after graduation, unless the student is to take "higher" training, when the time could properly be extended.

The questionnaire revealed a general belief that the ideal Christian education for women includes not only the university, but the kindergarten and primary school as well. The Interchurch Movement survey placed before us the same ideal, for at least certain communities. How far it is practicable may be a question. Certainly kindergartens can and ought to be multiplied indefinitely. Those earliest impressions are deepest.

Ideally, a larger proportion of Christian families should send their daughters to Christian schools. In others lands it is the experience that Christian leaders come chiefly from Christian homes, by way of the Christian school. Should not the Christian schools, therefore, join in some kind of propaganda to secure more of such students? Let us challenge the often thoughtless assumption that "of course the public schools are preferable, for those who can pass their examinations."

There remain the questions of the size and curriculum of the ideal school.

While recognizing that a large school, of from 700 to 1000 or more students, is necessary for ease of financing,\* yet the answers received to the questionnaire were unanimously in favour of a small school, of from 200 to 500. For best results as a Christian institution the average figure was 310. For formal education the range was the same but the average 370. As, in 1925, the actual average enrollment of forty mission high schools was 317, the limit indicated above has already been reached. However, the writer is inclined to think that, given the right kind of faculty, a limit of four hundred is not excessive. Nevertheless, in so far as a faculty is Christian chiefly in name or only in part, the number of students will need to be correspondingly limited. In any case, as the average enrollment of mission high schools increased by 35 percent between 1923 and 1925, any appreciable increase in the number of mission high school students must come, ideally, by the establishment of new schools, perhaps on the Pomona University plan.

It has already been urged that high grade courses in music and physical training are greatly needed, and that the Christian colleges should give normal courses in a variety of subjects. Until they are able to do this, the high schools will, as a whole, inevitably suffer by comparison with public schools in everything but English and music, or will be obliged to continue part Christian and part pagan. This lack in the college curriculum is, I believe, the weakest point in our present mission education for women.

The next weakest point is the immature age at which, for the past ten years, we have been graduating high-school students. When the number of years of compulsory education was increased from four to six, the grade of all high schools was lowered. Previously they had carried four years beyond a four-year *higher primary* course,—or eight years altogether,—while since they have had only four or five years beyond the ordinary six-year primary course. Moreover, many mission schools then maintained two

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\* A brief calculation will show that for a school of 300, fees being reckoned at Yen 55 a year, an appropriation of Yen 800 to 1000 is required, if Japanese salaries are maintained at an average of Yen 100 a month, the public-school average being Yen 115.



preparatory years for country girls, and gave six years of English. This a considerable number of *honkwa* students stayed on to complete. Thus practically all mission school graduates of that day were a year or two older than nowadays, while many were three or four years older. The recent graduate has been going out from under Christian influence before her Christian faith has developed or her Christian character matured.

The recent addition of two or three years of graduate or Junior College work to fourteen of the forth-eight Christian high schools has come about, therefore, because of pressure both from within and without the schools, to keep in training for a longer period those students who will not or can not undertake Senior College work. The shorter the course, the fewer students should be admitted from other schools. At present not all high schools need to expand in this way. But certainly within ten or fifteen years many more must do so, if we are to keep pace with opportunity.

The curriculum and extra-curricular activities of the Christian school should minister to a full, free life. To this end, a healthy body is of prime importance. But just here the modern school-girl suffers a serious handicap. Already weakened by intensive preparation for two or three entrance examinations, she inherits the old Japanese idea that "late to bed and early to rise" is the passport to health, character, and wisdom, with the result that the national curse of tuberculosis falls with heavy incidence upon her.

Teachers may warn, but unless definite steps are taken, little will be accomplished; for parents and even physicians seem as unenlightened as the girls themselves. If the teachers of Domestic Science and of Gymnastics are up to date, or can be converted, something can be done by way of instruction in their classes. Occasional special health talks can also be given. Knowledge alone is not sufficient, however. A recent investigation revealed the fact that Senior medical students take no more intelligent care of their health than do Freshmen. Try a milk clinic for the underweight; a balanced ration luncheon offered at cost price; health score cards, indicating number of hours of sleep, fresh air in sleeping room, and such other health habits as need to be emphasized. Encourage out-of-door sports, of course, for those able to profit by them.

Then, somehow or other, the over-burdened curriculum must be lightened. Compare the 20 to 23 class periods in an American school with the 30 to 35 here. It is true that from three to five hours of this excess comes from the addition of Bible to the regular course. But this still leaves one or two additional periods daily. No periods for supervised study makes late night study seem imperative. No periods for relaxation, nor opportunity for making up work lost by illness, further adds to the strain.

With such a schedule it is also impossible to adopt any form of individualized study or even to use the subject rather than the year as basis of promotion.

A lightened schedule is also important for the development of the girl's social nature. The lack of time and opportunity to play together and work together at common tasks is doubtless one big reason for the failure of Japanese women to develop initiative and a spirit of co-operation. This lack tremendously limits the power and progress of the Christian church. Where can this spirit be learned, if not in a Christian school? But to accomplish this purpose there must be free time, somehow, in addition to set class periods. In other words, some freedom from the government schedule must be found, in the interests of health, of real intelligence, and of character building.

Two other important tasks: to cultivate a taste for good reading by means of a lending library; and to present high ideals of marriage and of the social relations between men and women.

With a healthy body, an alert mind, and a developing personality, the school-girl may find during her Bible study that "adequate goal for character" presented by the one peerless Exemplar. And she does.

Her next step is "to know God."

Of importance here is the teaching of reverence, both by precept and example, during Bible study and prayer, in the use of hymns, and in the handling of the Book. The devotional services should all lead towards this knowledge. But real acquaintance begins only when the heart has yielded its allegiance to its Master.

The earlier in her course the girl is ready for this momentous decision, the longer and better training she may have in Christian ideals, in character, and in leadership. She studies her Bible with a new interest and applies its teachings with a new sense

of responsibility, after she has become a Christian. Therefore, plan and pray for early decisions! Experience indicates that these may be expected during the second and third years, as a result of faithful Bible teaching, faithful praying; a brief series of special meetings at least once a year, where decisions are called for; and private interviews, carried on wisely, tenderly, by women teachers, under the immediate control and guidance of the Holy Spirit. Such will avoid both over-persuasion and lack of persuasiveness. For this high service at least one teacher—missionary or Japanese—must be free from a heavy schedule, to meet enquirers with a leisurely heart.

While "character is caught not taught," yet practice is invaluable. Then devise and use every means possible for expressing and developing Christ-like character. Let responsibilities of various sorts be freely undertaken: a measure of self-government in school and dormitory; teaching Sunday school; raising flowers for gifts to the sick; earning money for religious and philanthropic objects; singing in chapels or hospitals; making garments for the needy, and so on.

In the dormitory, small units are ideal, wherever proper matrons can be found. If all students, at least of the first year and senior classes, could be required to be in residence, I believe our finished product would be a better one.

Naturally, the mission school has close ties with the parents of the present student body, and with former students. These ties may be strengthened both by visits of teachers and religious-work director in the homes, and by special invitations to parents to visit the school, to see the actual work being done. General invitations spell failure. Invite alumnas living in the city, by classes, for afternoon tea; and send as many cards and letters as possible to those at a distance. Visits during the summer vacation at one or more towns where graduates are living will be well worth while. How easy to say, and how hard to do, none realizes with more sense of failure than the writer!

During school days church memberships should, I believe, preferably be in the local rather than the home church, and attendance there, too, in most cases, rather than in a school church. Teach the duty and privilege of attendance, of contributions, and where desired, of help in the Sunday school or Christian Association.



The mission school should welcome and perhaps seek for opportunities to serve its own community. One already has a "Better babies" clinic. Could not other schools than kindergartens plan for mothers' meetings? It may be well to consider possible community uses for the school gymnasium, playground, and assembly room, at times and in ways that would not interfere with proper school activities. Perhaps more schools might hold night classes,—with a separate faculty and dean. Conference among mission teachers might bring out many suggestions along this line.

Finally, the school should seek to inculcate in its students a sense of responsibility for sharing with their own homes and communities, and all neglected areas, social or geographical, the life and light which they have received.

Not that all, even of college women, can be outstanding leaders. "Are all apostles? . . . . Do all speak with tongues?"—What, then, may be expected from mission school graduates?

From the few, of exceptional personality and training, leadership. From those called of God thereto, evangelists and teachers.

And from the average high-school girl, returning to the average home? That she carry with her as goal, a Christ-like character; as experience, a freely expanding life; and as panoply, food, and atmosphere, a knowledge of the living God. Then will she be as salt and light to her community; and in the church, as one of those "helps," no less divinely appointed than apostles or governors.

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# The Church and the Missionary in Japan from the Standpoint of the Church

J. S. MOTODA

FROM the standpoint of the Church, missionaries are needed in Japan today just as much as they have been in the past and they will probably be needed for many many years to come.

With this conclusion I shall go back to premises based upon my long experience of Christian work in Japan.

First of all we are drawing too strong a line between the Church and the Mission. The Church is primarily a missionary organization and the Mission is a part, the essential part of the Church's duty. In the course of time it has come to mean that the Church is the congregation of the faithful organizing itself as a body with its ministration and sacraments while the Mission is an activity of the Church in the extension of its life and principles.

Here in this article I use these two terms in a still narrower and more restricted sense. I mean by the Church those native Christian organizations in Japan which are supporting, governing and more or less extending themselves, and by the Mission, I mean those Christian organizations or societies in foreign countries formed with the object of sending men and women and also supplying funds to help the Church in Japan and Japanese people in general.

In this last sense the question has been raised whether missionaries are still needed in Japan or not needed. To this question I reply Yes. In saying so, I give the following reasons :

In the first place, Japan is a missionary field with a population of 70,000,000. a large portion of whom are Shintoists, Atheists, Materialists, Animists and indifferentists.

There are comparatively few Christian workers. How can a handful of them be made responsible by themselves for the evangelization of this enormous number of anti-Christians and non-Christians?

This fact alone indicates emphatically that more missionaries are needed. Japanese workers may be better than

missionaries for the direct evangelistic work in Japan but that cannot be made a reason for not inviting missionaries. The former are too few and too weak to take full responsibility for such a great task as to bring the vast number of their non-Christian brothers to Christ.

Secondly, missionaries are needed right now. Japan is advancing in all aspects of her national life, in politics, in science, in arts, in education, in commerce and industry, and Christianity is not keeping pace with it. Where will she advance if she is not guided by the true religion and as quickly as she is advancing in the other aspects of life? Christianity should be the guiding principle of life individually and nationally.

I see the same danger confronted in the West, but here in Japan we feel it more keenly and seriously because Christian forces here are much smaller and weaker than in the West, and anti-Christian forces are, on the other hand, much greater, stronger and more numerous. I cannot but feel like making the Macedonian cry, "Come over and help us," and come quickly!

Again, missionaries are needed and welcomed in Japan. In certain quarters and by certain persons, even by some Christian workers, you may have heard it said that missionaries are no longer needed. When it is said by native workers, I know they mean that Japanese can do much better work than missionaries; it is hard for them to work together with missionaries (some missionaries); they are made to work in a way in which they do not wish to work; they are not left to work alone by themselves, etc. I think much of what they say deserves to be considered; but I do not think they mean that they do not want any missionaries at all. When I say missionaries are needed and welcomed, I do not mean that any kind of missionaries are needed. I will speak later about the kind of missionaries we want, but speaking generally, I can say with confidence and truthfulness that we want missionaries.

There is another reason for the need of missionaries. It is true that Japanese workers can do better for their own countrymen. Because they know what to speak and how to speak to them much better than missionaries who have the difficulty of the use of the language and the difficulty of understanding the psychology of so different a race as Japanese. But there is something in missionaries which the Japanese workers have not got



and which the Japanese workers ought to learn from them. The missionaries have behind them a long history of Christian experience and Christian consciousness. We are in a sense made Christians, but they are in a sense born as Christians. Converted Christians are very often more earnest and more enthusiastic than those who have grown up as Christians, and consequently better fitted as evangelistic workers among their fellow countrymen, but I say there is something which we have got to learn from missionaries.

Their Christian life is natural and easy while ours seems to be a result of constant effort. Their Christian thought is innate within them, while ours is created or implanted or more or less borrowed. It will take three or four generations for the Christian life of the Japanese people to become as natural as that of more matured Christian people. Christianity is life. Life is to be given and not to be taught, and that life is given by contact and not by words. The more missionaries we have about us, the quicker we get Christian life and stability.

Fifthly, some missionaries say that they go home because Japanese workers can now take care of their own country; some say that they go away because Japanese want them to go; still others say they are ill treated or not respected. The number of missionaries is decreasing year by year, perhaps on some one of these pretexts. I do not deny that there are some Japanese who speak ill of them, and treat them badly. I sincerely feel sorry for them. But it seems to me that the first question they should ask is not whether they are liked or not, but whether they are needed or not. If they think that they are really needed, they ought to stay or ought to come, even if they are not liked. Missionaries are not pleasure-seekers. They may not be able to live as comfortably as in their home countries and among their own relations and friends. When they know that the life of a missionary is self-sacrifice and not self-satisfaction they would not mind what some unsympathetic people say about them but simply decide for themselves to stay on or come anew for the good of the Japanese people. Even if there is a certain kind of unpleasant treatment, that ought not to prevent them from staying or coming. The darkness did not comprehend Christ, but he came to the world just the same. St. Paul was treated very badly but he went about preaching the Gospel just the same.

I do not think, however, there is much of anti-missionary spirit in Japan. On the contrary, Japan is more than ever ready to welcome missionaries. The Government is now very favourably disposed toward Christianity. School masters are discussing how best can religious faith be implanted in the minds of youth. Christian kindergartens and Christian schools are very popular with the young, even with the anti-Christian fathers and mothers. The social bureaus of the Government, central and local, are glad to employ Christian men and women in their offices. Christian social services are everywhere appreciated. I do not know if there is any country in the East, near or far, where missionaries are so well received as in Japan. In the history of modern Japan I understand not one missionary has been imprisoned or killed for the cause of doing Christian work. It is true that some have been robbed and some murdered, but it must be remembered that that was not because they were missionaries. We hear now and then of some uprising against missionaries in other parts of the East, but never in Japan.

Again missionaries are welcomed especially since they are from the West. We have come to know that Europe and America are not Christian countries in the absolute sense, as they are often called.

Everybody knows that there is much of un-Christian elements in them. We have also come to know that their national ideals are not very much higher than ours, and their racial characteristics are not superior to ours. But individually they are kinder, more sympathetic and in general more intelligent than we are, as a result of long Christian training. Their material development is a wonder to us. We have learned and followed much of their way of doing and thinking. They have been leaders and instructors to us in the way of our modern civilization. We all know it and feel thankful. The Japanese people look upon the people from the West with quite a different feeling from what they look upon the people from other parts of the East. Missionaries are treated with respect, not so much because they are missionaries, as because they are Westerners.

We also know that missionaries always try to understand the Japanese viewpoint when there is any trouble between Japan and other countries, and always try to settle it in peaceful and Christian ways. Not only are they leaders of our civilization, but

they are also our friends and our mediators. Why do they not make use of this for their advantage in coming and preaching the Gospel?

Missionaries can make themselves useful in various ways. They may help Japanese pastors in church work with their Christian experience and knowledge. The Japanese pastors do not like to be ruled over by them but are pleased to be helped.

When they are able to speak Japanese, and know something of the customs of the place, the manners and psychology of the people, they may work by themselves with Japanese helpers, men or women, in places where there are no regular Japanese pastors. I am almost sure that they will make many mistakes at the start, but they must not be discouraged. If they fall, let them stand up again. Experience will teach them and make them efficient workers. They may engage in educational work if they think that is the line of their work and have some preparation for it. English and American teachers are wanted not only in mission schools but in secular schools as well. These schools simply cannot get them because they cannot pay them. Good Christian work can be done in an educational way. Why don't young missionaries take that advantage? They are needed in medical work and in social service. We all know what good they have done and are doing in the work for lepers, for the orphans and for the blind. Kindergartens founded and maintained by a Mission are greatly appreciated by Japanese fathers and mothers. Hostel work for students is another thing which a missionary or missionaries can carry on in the interest of Christianity. Direct preaching is not the only method of spreading the gospel. There are many auxiliary works which missionaries can do, and those auxiliary works very often give greater results and give them more quickly.

When I said that missionaries are needed in Japan, I did not mean that any kind of man or woman can be made a missionary to come to Japan. There may be men or women full of missionary spirit but they are not necessarily good missionaries. Missionary work is an art.

One may have the missionary spirit but not the missionary art. Again one may be a good missionary for one place but not necessarily so for another place. A good missionary in China may not be so in Japan and *vice versa*.



Missionaries such as we want for Japan are those who have the following qualifications:

1. Those who want to engage in direct evangelistic work ought to be able to speak or be able to learn to speak good Japanese.

2. Those who want to engage in educational work are not required to be able to speak the language, but it is better for them if they have a college degree in teaching Government schools or schools recognized or licensed by the Government.

3. Whatever they do they should be broad-minded, kindly hearted and cool-headed, sympathetic with the Japanese people, with no racial prejudice, ready to serve and not to be served, willing to co-operate and associate with Japanese workers, and above all, "men full of the Holy Ghost."

4. We do not expect them to eat Japanese meals, dress Japanese, and live in Japanese houses, unless they prefer that for their own convenience and comfort. We would rather like to see missionaries live just as they do in their home countries. We like to have them assimilated only to the extent that they will not act against Japanese etiquette when they are with the Japanese. Broadly speaking, requirements as missionaries are mainly about the attitude of their minds rather than the mode of their living.

When I state these qualifications, it may sound as though I am demanding something very difficult for missionaries to acquire.

In fact, however, they are very ordinary. The missionaries who are amongst us today, with very few exceptions, have all these qualifications. It comes to the same thing to say that the missionaries whom we have today are the kind of missionaries needed for the future.

The Mission can help the Church not simply by giving men and women but by supplying funds to build churches and schools and to equip and maintain them and to support Japanese workers to enable them to work. There are good Christian works that have to be done and can be done if the funds are supplied to carry them on. The Church ought to be encouraged to be self-supporting but has a right to be supported to become self-supporting. The church work is God's work. It has no national boundary. All Christians have the privilege of offering what they

have to God, and it is God who distributes the offerings where they are needed. The sending of workers is one thing, and the sending of funds is another. They may go together but not necessarily so. For some work, we need money and not men, for some we need men only, and for others we want men and money. This is all to the glory of God and for the good of the Church.

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# The Church in Japan and Foreign Missionaries

HIROSHI HATANAKA

**D**OES the Japanese Christian Church need foreign missionaries?

Should not the Church undertake responsibility for its work and dispense with missionaries? If however missionaries are necessary, in what spheres is their help desired? and for how long? What should be the relation between the Japanese Christian Church and the missionary?

Such questions as these with regard to the attitude of the Christian Church to the foreign missionary have assumed serious import of late. But it is not a discussion which has suddenly flared up; it is the natural result of a changing age. One thing is now certain: both bodies cannot continue indefinitely as they are. The time has come for us to reconsider their fundamental aims.

In the early days the various missionary societies came from the West in order to teach the Gospel of Christ to a nation which knew nothing about it. Their objective was a people who had no opportunity hitherto of hearing the Gospel. These first missionaries had none of the advantages of the present educational system of government administration or means of communication such as we have. They were just like men who go to an uninhabited island for the first time and have to set to to break up the soil and make it fit for cultivation. They had no institutions, no helpers; they had to set about preaching the Gospel, relying on God alone. They had to undergo sufferings greater than we can imagine, but they were successful in their efforts, and the strength of Christianity was demonstrated, means for propagating the message were devised, and an atmosphere of welcome for Christianity was created, even though the degree was not a great one.

Conditions in this non-Christian land have, however, now undergone a great change, but the spirit and methods of the early missionaries have not changed with it. The result is that today although those holding the first line are entirely Japanese, yet young missionaries, both men and women, come with the idea that they are to become leaders. Japan may not be a completely Christian country, but it is vastly different from what it was sixty



or seventy years ago, when it did not understand what Christianity was, nor had experienced its power. Already some Church bodies have a history of thirty years or so since they separated from the missionary society and started to carry on independently. Others which have not got so far hope to do so as soon as circumstances allow. There are even some missionaries who are wondering if it isn't time to go back.

The thing, however, which lies at the back of the present question is not only due to the progress of the work; it is also a result of a change of ideas. Whatever else we may say, we must admit that the dominating idea which should permeate all missionary work and indeed all Christian work is that which has as its aim the awakening of men to a sense of their personal worth. It is begotten in the weak by a sense of compassion towards them on the part of the strong. Such an attitude which finds expressions in thoughts such as these: "I am strong, you are weak; I am good, you are bad; I am saved, you're not," which spring from an attitude of superiority and which are based on a sense of discrimination are now seen to be absurd. Men are coming to realize more and more that they must bear their responsibilities together. Now it is because of these new ideas on the one hand in contrast to the old unchanging attitude of the missionary societies on the other that relations today are strained, and societies are finding it harder and harder to get the first-class men and the money they need.

These, then, are the two reasons which have raised the missionary question in Japan today, namely, the progress of Christianity in Japan and the maintenance on the part of the missionary of that old outlook, which is out of sympathy with the thought of the present day. Two questions therefore arise:

First, has Japan any need of foreign missionaries?

In the early days of the Church in Japan many of the leaders were missionaries. Today they are all Japanese. As administrators of the Church the Japanese have proved themselves abler than the missionaries beyond any shadow of doubt. In addition in the great task of the conversion of Japan there is every need for training Christian workers to fill the second line. Now from the standpoint of finance alone the Church today has hardly the means for training such workers. It must still look in vain for men of the first rank such as are to be found on the staffs of

the theological colleges of the West. Even when we grant that the first line should be filled by Japanese alone, the task still remains of raising men of such calibre. To do so we require schools and professors of the first water. It is here that we look for the help of the Church of the West.

Again, in the second line are to be found such things as Christian literature, religious education, sacred music, social service and the like. For all these I think we require missionary leadership. They are tasks which need men of special gifts.

Secondly, what is the place of foreign money in the conversion of Japan?

In the mission field of today one test of the progress of Christianity in a country is the number of churches which are self-supporting. Probably among all the mission fields in the world today, Japan is the most advanced in this respect. Parent and child together are longing for the day when the child will stand and walk on its own feet. Some of the churches in Japan are already self-supporting, others are steadily advancing to that condition. But to assert that for this reason foreign financial aid is unnecessary is, I think, a great mistake. Even though the 150,000 Protestant Christians in Japan today should in the near future undertake full responsibility for the upkeep of the present work, there still would remain the unreached country districts and labouring classes, which in her present strength the Japanese Church cannot possibly tackle. I think Church independence and self-support are important things, but they are not the first goal of the Church. Its supreme duty is to lead men to Christ. In order that the Church in Japan may do so it must look to Christians all over the world for men and money.

The conversion of a country is primarily a duty of the Christians of that country; but it is a task which is done not only for the country's sake but also because it is God's will and it is for the welfare of mankind as a whole. A business man who wants to exploit the wealth of some definite place or country, to extend its trade and to develop its industry, has no compunction in seeking all the help he can from abroad both in capital and brains. For a religion, therefore, like that of the Christian Church, which calls all men brethren, to think only of its own country and borders, to refuse to cooperate with others in the great task of preaching the Gospel, to rest content with its present achievements

and to rejoice in the measure of independence to which it has attained and for that reason to speak of sending missionaries home and dispensing with their services seems to me to be a shallow way of looking at things.

But at the same time the change that has come about all over the world in circumstances and ideas makes it difficult for the foreign missionary and the indigenous Church to work together on the old basis and relationship. For this reason I think the following three principles must lie at the basis of any relationships between the two.

*a.* The task of Japanese Christians in the conversion of their own country must be regarded as part of the task of world-evangelization. For this reason if Japanese Christians cannot undertake the task alone, they should join together with Christians the world over in order to accomplish it.

*b.* Foreign Christians must make a complete stop of that so-called distinction between home and foreign missions, and must regard their task as unaccomplished as long as even one person remains unconverted. Consequently as long as one man remains a non-Christian, Christian countries must not think of withdrawing their leaders and money and experience from the fields in which they are labouring.

*c.* The relation between missionaries and Church bodies which have made the progress they have in Japan, must be revised, and I would therefore suggest the three points following:

*i.* The various purposes and methods of evangelization must in the main be left to the control of the Church in question, the Japanese having the chief say with perhaps one or two missionaries added.

*ii.* Monies which come from abroad, including missionaries' salaries, must be pooled with that of the Japanese Church, and so made use of. Of course there is no objection to missionaries receiving a larger salary according to their need.

*iii.* The Japanese Church authorities with the assistance of one or two missionaries must consult directly with the sister-Church abroad, so that missionaries who come, come not as those sent by a foreign Church, but as those who are invited from abroad by the Japanese Church, when she needs them, and who come over to become part of the Church in Japan and to enjoy the same status as Japanese workers.



# The Proposed Law for the Regulation of Religion

K. MIYAZAKI

## I. A SHORT HISTORY OF THE BILL

THE Bill of Religions was submitted first to the Fourteenth Session of the Diet on December 9, 1900. It was signed by Marquis A. Yamagata, Prime Minister, the most powerful statesman of his day, Count M. Matsukata, Minister of Finance, Marquis J. Saigo, Minister of Home Affairs and Mr. K. Kiyoura, Minister of Justice.

There were 53 articles in the bill classified under five chapters, namely, 1. General Rules, 2. Churches and Temples, 3. Kyoha and Shuha (Sects and Denominations), 4. Religious Teachers, 5. Penal Regulations. The Bill was placed on the order of the House of Peers on the 14th of December, 1900. It was rather beyond the expectation of the house that the bill should be presented to that session. After many questions were asked the bill was referred to a Committee of 15 having Marquis Kuroda as chairman. On the 17th of February, 1901, this committee introduced an amendment which had 48 articles divided under 6 chapters instead of 5 chapters. The new chapter was called Religious Committee which was lacking in the original bill. It was deemed much better than the original one. In the amendment, for instance, the definitions of the Kyoha and Shuha were given while the other had no definitions at all. But the amendment was killed by 121 votes to 100 after hot discussions. The original bill also was voted down.

Since the first bill was presented to the Diet more than a quarter of a century has passed. A change in the system of bureaus has taken place. There was a bureau called Shaji Kyoku or Shrine and Temple Bureau in the Department of Home Affairs in 1900. But we have now the Bureau of Religions in the Department of Education. It means the separation of Religions from State Shinto. Under the Minister of Education Mr. Okada, Mr. Shimomura, the Superintendent of the Religions Bureau, laboured for a couple of years to make a thorough preparation for the proposed bill of religions which was recently made public. Before the bill is submitted to the coming session of the Diet, the

Minister of Education felt the necessity of making a thorough study of the bill. A committee called a Religious System Survey Committee was created with 40 members. The function of the Committee is to make a study of the bill and to give advice or suggestions concerning amendments if so desired by the Committee. Mr. K. Hiranuma who is vice-chairman of the Privy Council is the chairman of the Committee. The numbers of the committee are proportioned as follows: 8 Buddhists, 3 Shintoists and 2 Christians besides those 8 civil officials, 6 scholars and 6 members each from both houses of the Diet. It is not certain how many Buddhists or Shintoists are included among those lay members but it is certain that there is no Christian at all among them except two clergymen.

## II. THE BILL OF RELIGIONS

THE proposed bill of religions is composed of One Hundred and Twenty-Five articles classified under 6 chapters. They are:

1. General Rules, containing articles 1-28,
2. Kyoha and Shuha (Sects and Denominations) 29-52,
3. Kyodan (Religious Societies or Orders) 53-58,
4. Temples 59-90,
5. Churches 91-102,
6. Penal Regulations 103-110, and Supplementary Rules 111-125.

The terms used in this bill are said to be backed by the history and traditions of the religions of Japan. The word Kyoha, for instance, is used to designate the Shinto sect and no other religious sect, while the word Shuha is not applied to any other religion than Buddhism, though both words mean sect or denomination. The 2nd chapter, therefore, is to regulate Shinto and Buddhism only, while Christianity is given a place under the 3rd chapter, Kyodan, which has never been used for Christianity.

The Text of Chapter 3 is as follows:

### **Chapter 3 Kyodan (Religious Societies or Orders):**

*Article 53.* Any organization containing churches and religious teachers for the purpose of performing ceremonies and propagating religious doctrines according to its rules, other than Shintoism or Buddhism, shall be called Kyodan in this Law.

*Article 54.* Kyodan shall have rules which must be submitted

to the Minister of Education for his sanction. When any change takes place in the rules such change shall be submitted to the minister also.

*Article 55.* The rules of the Kyodan shall have the following items: 1. The name of the Kyodan, 2. The main business place or headquarters, 3. Items in regard to doctrine, 4. If the Kyodan has any relations with a religious body or bodies outside of the Japanese Empire signify such relations, 5. The forms of ceremony, 6. Items concerning the propagation of its doctrine, 7. The method of choosing the Superintendent and other officers of the Kyodan, the composition of the administrative organ and the functions of the officers, 8. Items in regard to churches, 9. Items of persons in charge of churches and of religious teachers, 10. Items in regard to finance, 11. Items in regard to members and 12. Other items deemed necessary.

*Article 56.* The Kyodan shall have a Superintendent.

*Article 57.* The Superintendent of the Kyodan shall supervise, control and represent the body according to the rules of the Kyodan.

*Article 58.* Articles in this Law to regulate Kyoha and Shuha shall be applied to the Kyodan providing there are no other specified regulations.

### III. SOME POINTS CALL FOR SPECIAL CONSIDERATION

Criticisms and opinions on the bill may differ quite widely one from the other according to the point of view. Buddhists think it unfair because it has so many articles to regulate them, while it has only six articles referring to Christianity. On the other hand Christians anticipate that the bill may require of them not less than is required of the Kyoha and Shuha but more.

There are, however, some points on which Shintoists, Buddhists and Christians cannot be satisfied without making some changes in the Bill.

(1) The points to distinguish Shinto as a religion from the Shinto known as a Shrine Shinto. There are so many Shinto shrines which are said to be nothing but National Institutions dedicated to the memory of deceased Emperors, Empresses, and noble men and women who sacrificed their lives for the country. They are distinguished, so far as the statutes are concerned, from Religious



Shinto but there is no clear distinction between them in fact. Shrine Shinto priests, who are known as civil officers paid from the taxes, are prohibited from performing any funeral rites. Contrary to this regulation, all official funeral rites are conducted by shrine priests. For instance the funeral rites of the late Princess Bunshu Fushimi-no-Miya who was the abbott of the Emshoji Temple, Nara, were conducted by Shrine Shinto priests recently. These things make the two Shintos complicated. They should be treated separately according to the regulation or both of them should be recognized as religious Shinto unless those religious ceremonies are taken away from the Shrine Shinto.

This point is strongly supported by the religious representatives of the committee.

(2) The word Christianity should be used in Article 53 in the place of organization. Therefore amendment of that article should be as follows:

“Christianity, together with its churches and ministers who perform ceremonies and propagate its doctrine, shall be called Kyodan in this law.”

The question whether it is better to keep the word Kyodan or to have some other word to substitute for it is left open. There is no objection, however, to insert the word Christianity as a recognized religion in Japan so far as the three religions are concerned. It is not fair, some members of the committee say, to Christianity that it should be included in the word Kyodan which could be applied not only to Christianity but any other forthcoming religion in the future.

(3) Qualifications of religious teachers are provided for under Article 18 as follows:

“A religious teacher who is not included under one of the following conditions shall be a person who has appropriate religious education as required by the religious body to which he or she belongs, in addition to middle school or girls' high school education or its equivalent, age 20 or upwards.

Disqualified persons:

1. A person declared incompetent, or quasi-incompetent.
2. A bankrupt not discharged.
3. A person imprisoned for 6 years or more, punished for felonies or imprisoned with hard labour according to the old penal code of Japan.”

This regulation is all right so far as moral teachings are concerned. But religion is not only ethical culture to bring the people toward the higher standard of moral living but it is to make men children of God by saving them from all sins. There have been many great religious teachers who were sentenced by the authorities as criminals or offenders in the history of religions. The Shinshu Sect of Buddhism and Christianity want the article changed to make it appropriate for any person who has the conviction that he is called by the Divine Being to be a religious teacher, regardless of his education or past career. There are many doctrinal points to be considered here in this connection but they are too theoretical to be treated in this article.

(4) Any controversy which is not settled by a religious body, shall be brought to the Minister of Education who may refer the case to the religious council which shall act as an advisory institution for the minister. Some danger is hidden here in this system. Who shall be the members of this religious council? According to the reply of the Minister of Education, Mr. Okada, to the Committee the other day, they will be judges of the Supreme Court and some scholars. Who will expect a satisfactory judgment on a religious controversy to be given by a minister who may not be a man of religion? He may be a good Minister of Education. Therefore is it not necessary to have a Department of Religions created to administer religious affairs under the Minister of Religions?

(5) There are many more minor important points about exemption from property taxation of the properties used for religious purposes, and the regulation of religious functions performed by laymen who are not appointed by any religious authorities as religious teachers. Christianity is not greatly concerned as to whether these minor points are amended or not.

The purpose of this Bill, Mr. Okada says, is to readjust the numerous rules and regulations concerning religious affairs which were issued during the last half century and to simplify them in one act. There is another aim, to protect right religions on the one hand and to prevent false or superstitious religious performances or ceremonies on the other. After it becomes a law, therefore, it will be observed rather strictly. There are some religionists who neglect to report matters required by the law. Such men shall be regulated by the minister. There are

some others who have an overbearing manner against the civil authorities. Such men shall be interfered with by the minister according to his explanation at the Committee meeting.

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# The Industrial Workers of Osaka and the Gospel

(A paper read before the Missionary Association of Central Japan)

TORAJI MAKINO

OSAKA has been the commercial centre of this country for many centuries. For the last fifty years it has become the industrial as well as the commercial centre. The city has never been a political centre, since it ceased to be an Imperial Capital at the end of the Nin-toku dynasty about sixteen centuries ago, and comparatively very little of Governmental authority is felt here. This is the reason why the citizens of Osaka are more independent and are more used to the habit of self-government than those of Kyoto, Tokyo, etc.

Osaka is a democratic city and the citizens here are always more ready to respond to the call of social welfare work, than anywhere else in this country. Such work therefore, is very prosperous, and the people here are very earnest about social service. For instance, there are more than eight hundred persons with some social standing in the city, who are devoting themselves to serve those who are in need, without any remuneration whatever.

Turning to the other aspects, I would draw your attention to the tables I have prepared. In Table (1), the number of workingmen in the prefecture of Osaka is given.

*Table (1)*

**Workingmen in Osaka Prefecture (Dec. 31, 1925)**

	Public factory	Private factory	Out of factory	Total
Male ... ..	11,995	198,191	167,472	377,658
Female ... ..	6,638	121,085	16,672	144,395
Total ... ..	18,633	319,276	184,144	522,053

(By "Public factory," I mean such places as Arsenals, Mints etc. "Private factory" includes all kinds of different enterprise,

such as spinning, weaving, mechanical and many other factories. The majority of the workmen belong to this group. By "out of factory," I mean all kinds of out-of-door work, such as transporting, jin-rikisha men, and of indoor work as domestic servants, and also all unskilled labourers.) The total number is 522,053. The proportion of female workers to male in the total numbers is about two to five. But in the factories, especially in the larger factories which are ruled by governmental factory laws, the proportion is two females to three males. That shows our chief industry depends more on female workers than other minor industries.

In Table (2), the numbers of different kinds of female money earners are given.

*Table (2)*

**Women in Red-light Houses in Osaka Prefecture 1925**

Geisha girls	...	...	...	...	...	...	...	5,630
Prostitutes	...	...	...	...	...	...	...	8,627
Unlicensed prostitutes	...	...	...	...	...	...	...	7,429
Others (about)	...	...	...	...	...	...	...	1,200
Total...	...	...	...	...	...	...	...	22,886

In this respect, too, Osaka outnumbers the proportion of the whole country. The totals of prostitutes of all kinds, 22,886, excels the total number of the girl students here, and the number of the keepers of the red-light houses, more than fifteen hundred, surpasses greatly those as teachers of Koto Jo Gakko here. The number of poor young girls who are engaged in this shameful business is so numerous here that the proportion of them to the general working women is about one to six. With more than a half-million workmen and with nearly thirty thousand prostitutes, the citizens of Osaka are facing the most difficult problem of urban life.

The biggest commercial centre in Japan, with a population of 2,100,000, has no University except one medical college and a private school which is called Kwansai Daigaku. And yet the city is noted for its first-class theatre, opera and popular arts known as Shibai, Joruri, and Gidayu, etc. Many amusement centres and popular resorts for pleasure seekers abound in and

out of the city. Modern as well as classical type of popular amusements are very prosperous here.

In Table (3), you will find the annual lists of the factories and workingmen during the last five years.

*Table (3)*

**Factories and Workingmen in Osaka Prefecture (1922-1926)**

	Jan. 1922	Jan. 1923	Jan. 1924	Jan. 1925	Jan. 1926
No. of Factories...	2,140	3,285	3,959	3,631	3,929
Male ... ..	87,656	98,190	104,350	157,614	163,272
Female ... ..	76,545	92,404	98,886	99,238	110,924
Total ... ..	163,601	190,594	203,236	256,852	274,196

It discloses the fact that the numbers of the factory workers this year have increased to more than one hundred and ten thousand, that is, about 70% more than those of four years ago. This shows that the condition of trade in Osaka is improving gradually each year and industry is developing quite normally.

The city of Osaka is a fertile field for Christianity too. The first self-supporting independent native church, Naniwa Congregational, was founded here about fifty years ago, by the late Rev. Paul Sawayama. Most of the churches are making a good success and are generally well off financially. Besides the regular church work, the Christian institutions, such as girls' schools, kindergartens, nurseries, orphanages and social settlements, are well attended and very popular. Especially Christian girls' education seems to be a success in this city: Baikwa, Wilmina, Poole, and Lambuth Schools are doing splendid work.

The working people as such, nevertheless, do not come near the church; they have nothing to do with Christian teaching. This is not peculiar to Osaka though. How to make the working people in Japan interested in Christianity is one of the great questions before our churches in this country. Why is it that the democratic teaching of our Master, the great Carpenter, is not welcomed by them? It is because, to my mind, the teaching is not presented in the way they can understand and appreciate.

In the first place our working men are quite strangers to the church and they are not used to going into the church. Of course,



every church advertises that they are free to come and the door is widely opened for them, but it is not a question of advertisement, however, but of the attitude of the church toward them that must be considered. Instead of waiting for them in vain, the church must devise some means to get nearer to them. That is, the church must be interested first in them in order to let them become interested in the church. The responsibility of taking the initiative, it is clear, rests in the church and not in the workingmen. I wish to call your attention to the splendid example of spinning factory girls' work by Miss J. M. Holland. Her unceasing efforts during more than thirty years in fifty-three spinning factories sets the best example before us. She and her assistant are always busy, day and night, in visiting the factories and preaching the Gospel to the working girls. Almost all factories are ready to welcome her and the girls are always glad to listen to her.

Another instance is Mr. Ryutaro Hayashi and his assistants of the Osaka Temperance Association. They do not wait for their audience to come to listen to them, they go out themselves to hunt for them in the streets, schools, factories and every kind of office, even temples and the Army. They are white heated in their earnestness to persuade the listener, and they make earnest followers always anywhere they lecture. They usually make the Nakanoshima Park their meeting place, and moreover they have an open air campaign every afternoon when the weather is good. Usually many hundreds are crowded together to listen. Some of them are persuaded, and striking scenes of repentance are often witnessed there.

These examples suggest to us the need to modify our attitude of preaching the Gospel to our fellow workingmen.

In the second place, the point of contact must be carefully considered. In the past, it was the English teaching and some object lessons of Missionaries and Christian workers that attracted many young Japanese to the church. But the time is passing and the church cannot boast of monopolizing these methods. Besides, the present-day workingmen do not care for such kinds of culture. Abstract teaching of the usual type of preaching does not appeal to them at all. Something concrete must take the place of old abstract methods. Our countrymen at large, moreover, are not accustomed to the philanthropic teaching of Jesus to be

a good neighbour to everybody anywhere. Our morals of the past were based on work by "ordering and obeying." Loyalty to the sovereign and obedience to parents are the keynotes of our national morality. To obey an order is everything in our moral teaching. It works, so to speak, up and down vertically, and not right and left horizontally. Socially speaking, the teaching of Jesus turns us to our fellow brethren on equal terms and standing. This is the very thing that our countrymen, specially our workingmen, are lacking badly. The great calamity of the Kwanto earthquake of 1923 exposed the moral defects of our countrymen. The lack of mutual love between our fellow brethren is indeed the threatening of our modern life. How to keep order in our social life, and how to let us adhere to our duties is a grave question with us. But to grasp the idea of humanity when presented in the usual routine of the church programme is almost impossible for our workingmen. Their training and knowledge are not up to that level yet. In order to uplift their standard, we have to come down to their level first. The point of contact must be found out from our side, first. Here I wish to impose the idea and practice of social service upon the mission field. Social settlement work, I believe, is the personification of the lesson of humanity and any one however ignorant is able to apprehend the practical meaning of this settlement work. It is the Christian appeal to eyes and hands, and no one can fail to grasp it. The present activities of social settlements such as Yodogawa Zenrinkwan, Mead Shakwai-kwan and Shikwan-jima settlement, are very prosperous, though they are still young in their history, and quite many workingmen in the neighbourhood, who had never approached any church before, are getting interested in the teachings of Jesus Christ through the activities of these institutions. The Gospel has to be inculcated and become concrete so as to be easily understood by the common people. This is the reason why the Christian social workers are reaching a far wider circle of society than the Christian ministers, and they are leading in the philanthropic field in our country.

The fishers with new nets in their hands are standing on the shore with watchful eye. "Launch out into the deep and let down your nets" is the voice of our Master, and happy they are who follow the command without hesitation.

# Federation of Christian Missions in Japan

## Programme of Annual Meeting

Aug. 1 - 4, 1926

### GENERAL THEME: THE UNFINISHED TASK

#### SUNDAY, AUGUST 1st

- 10.30 a.m. *Morning Worship*: Sermon by Rev. A. J. Stirewalt, D.D.,  
Chairman of the Federation.  
5.00 p.m. *Vesper Service*: Conducted by Rev. D. McLeod of Formosa.

#### MONDAY, AUGUST 2nd

- 9.00—9.30 a.m. Devotionals, conducted by Rev. Dr. C. B. Tenny.  
9.30—10.45 a.m. Reception of Fraternal Delegates, with responses.  
10.45—10.55 a.m. Intermission.  
10.55—11.30 a.m. Memorial Service, conducted by Rev. Dr. A. Oltmans.  
11.30—12.15 p.m. Address by Rev. Dr. Herbert Manchester.  
2.00—4.00 p.m. Business Session.

#### TUESDAY, AUGUST 3rd

- 9.00—9.30 a.m. Devotionals, conducted by Dr. Tenny.  
9.30—10.15 a.m. Paper by Rev. Dr. J. G. Dunlop: "The Foreign Missionary in Rural Work."  
10.15—11.00 a.m. Discussion,  
11.00—12.00 a.m. Address by Dr. Manchester.  
2.00—2.45 p.m. Business Session.  
2.45—3.15 p.m. Paper by Miss I. McCausland: "The Foreign Missionary in Industrial Work."  
3.15—4.00 p.m. Discussion.

#### WEDNESDAY, AUGUST 4th

- 9.00—9.30 a.m. Devotionals by Dr. Tenny.  
9.30—10.15 a.m. Paper by Rev. R. S. Spencer: "The Foreign Missionary Enlisting Workers."  
10.15—11.00 a.m. Discussion.  
11.00—12.00 a.m. Business Session.  
2.00—3.00 p.m. Address by Bishop Herbert Welch, D.D.: "Facing the Unfinished Task."  
3.00—4.00 p.m. Address by Dr. Manchester.



# National Christian Council Notes

K. MIYAZAKI

THE National Christian Council of Japan was organized in the Autumn of 1923 as the result of careful consideration. The first year of the Council, however, was spent entirely in survey work to find out how much damage was caused by the great catastrophe on September 1, 1923, as well as to estimate the amount necessary for the reconstruction of Christian institutions. The year 1925 was devoted mostly to the nation-wide evangelistic campaign which covered more than 200 cities and towns including the most important places.

What shall be done in 1926? First of all the Council must continue the evangelistic campaign according to the decision of the annual meeting held in October 1925. But it is rather small in scale so far as funds are concerned. Recognition of the campaign by the Government, however, is becoming more marked. Remote places like Takayama, Funatsu and Furukawa in the mountainous country of Hida are little known to the public. The Christian work there was discouraged unreasonably by public school teachers. They dared to instruct the school children in their class-rooms not to attend the Christian Sunday school and encouraged them to attend the Buddhist Sunday school instead. With the purpose of removing such unfair instruction from the public schools and also of evangelizing the people an evangelistic campaign was planned to be conducted in these towns. A letter of introduction for the campaign lecturer was sent to the Governor of that Prefecture by the Minister of Education. The desire of the Minister was made known to the principals of the public schools through official channels. The result of the letter was to open the public schools as meeting places for the campaign. It began from May 1st, and Rev. R. Kamegaya spoke successfully on the subject, "Religion and Our Country." Some 400 people listened to him in one place.

In Yokohama city, a campaign is now going on. The Governor of Kanagawa Prefecture, Mr. Horikiri, and the Mayor of the city, Mr. Ariyoshi, are helping the campaign by opening the doors of the schools to welcome lectures on the ethical teachings of Christianity. When a round-table conference was held the other day in the city under the auspices of the National Christian Council several prominent educators like Dr. Suzuki, principal of the Higher Polytechnic College of Yokohama, were present. Bishop Motoda gave an important address which was followed by remarks and discussion.

Dr. Y. Chiba and Judge Watanabe were invited to help the campaign in Miyagi Prefecture. On April 18 they delivered sermons at the meeting held at the public lecture hall in Wakuya. On the following day they were given an opportunity to speak at the public school of the same town. On the 20th, they were invited to address the whole student body with faculty of the Shiroishi Girls' High School, and the same privilege was extended to them at the Middle School for boys there. It is said that it was the first time that a purely religious lecture meeting had been held in that girls' school and it was highly appreciated.

In this connection it may be fitting to add a line or two in regard to visitors from abroad. Dr. Charles E. Jefferson was so generous as to accept our invitation to deliver lectures at various meetings held in numerous places during his stay in Tokyo in the early part of June. Dr. Rufus Matthew Jones is expected to help us by giving a lecture on "Mysticism" on July 9, which may be followed by lectures on different subjects during his stay in Tokyo. Dr. Robert E. Speer, secretary of the Presbyterian Board of Foreign Missions, New York, is invited to assist at mass meetings which may be held in some of the larger cities in case he can spare time to stop over either on his way to China in September or on his way back to America in the coming autumn.

Social Reform work is undertaken by the Social Department with Mrs. O. Kubushiro as chairman. Recognizing that the time is now ripe to push forward the movement against the licensed system of prostitution in Japan, petitions signed by leading people, representing educators, journalists, clergymen, social reformers, men and women included, were tendered recently to the Prime Minister, Mr. Wakatsuki, and Mr. Y. Hamaguchi, Minister of Home Affairs.

The decision of the 13 brothel keepers in Tsuruoka city in Yamagata Prefecture to quit their ill-famed business in a few years was accompanied by a good example by a brothel keeper of Takaoka city in Toyama Prefecture. He set free 11 girls from the brothel kept by him, taking no compensation at all. It was done in memory of his deceased parents on the day of their anniversary in June. A strict watch has been kept in order to prevent them from again becoming victims of slave dealers.

The actions taken by the Committee on Social Welfare which met on May 31 were as follows:

1. All Christian workers throughout Japan are invited to preach on subjects connected with the abolition of the licensed system of prostitution on Sunday, July 4, 1926.

2. One Sunday offering is desired to be set aside in order to help the social welfare campaign conducted by the National Council.

3. "The System of Licensed Prostitution in Japan," and other pamphlets will be supplied to Christian workers as references.

Since Dr. Mott's Conference took place, Christmas 1925, a special effort for raising funds for the Council has been made. He promised to give the Council ¥ 14,000 a year for three years toward the general fund with the addition of ¥ 5,000 a year for two years toward the Evangelistic Campaign Fund. To meet our moral obligation to raise yen for yen we have begun a campaign already to raise some ¥ 9,000 from friends and it is hoped that the balance for this year will be paid by the affiliated bodies as their dues. The campaign, however, has been handicapped to a great extent because of the fact that other Christian institutions are conducting extensive financial campaigns.

Dr. Armstrong left Japan last March on his furlough. Dr. W. Axling has taken his place as foreign secretary of the Council since June 1, 1926. He is now going to Sweden by invitation to attend the Executive Committee meeting of the International Missionary Council to be held from July 19 to 28.

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## Christian Literature Society of Japan

S. H. WAINRIGHT

### NEW PUBLICATIONS:

1. *Life of Christ*. By Albertus Pieters. Cloth Board, pp. 462, Price ¥ 1.80.

The author spent many years in Japan and has prepared a Life of Christ suitable for popular use to which illustrations are added.

2. *David the Chief Scout*. By George A. Parkinson, tr. by S. Kobayashi, pp. 267. Price ¥ 1.20.

A beautifully bound and illustrated book for boys.

3. *Commentary on Mark's Gospel*. By Rev. H. Kosaki, D.D., Pastor of the Reinansaka Congregational Church. Cloth binding, pp. 258. Price ¥ 2.00.

A scholarly piece of work. Already published in this series: Tanaka's Matthew, Murata's Luke, Imbries' Philipians.

4. *Social Teachings of Jesus*. By Dr. Shailer Mathews. tr. by Y. Yamamoto, pp. 250. Cloth Board binding. Price ¥ 1.50.

An extremely useful book on "Man," "Family," "State," and so on.

5. *Mountain Peaks in the Life of Our Lord*. By Professor Wm.



Bancroft Hill, tr. by D.C. Ruigh and T. Endo. Illustrated, A beautiful edition and a book to be recommended for devotional reading.

#### BUILDING PLANS:

Negotiations on the plans for the New Building have been going on, preparatory to efforts to raise additional funds at the home base. This is a big undertaking and progress of necessity is slow. More than half the amount needed is yet to be raised.

#### APPEAL FOR LITERATURE FUND:

A communication from Rev. Dr. A. L. Warnshuis, Secretary of the International Missionary Council, informs us that there is to be made an appeal at the home base for Christian literature in all Mission fields in 1927 and 1928. The amount raised for each field will not be large. But this effort marks a welcome beginning.

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## Sunday School Notes

H. E. COLEMAN

### THE DAILY VACATION BIBLE SCHOOL

**T**HE Daily Vacation Bible School is one of the most important evangelistic agencies of the Church today. During the summer when all children are free it reaches children who have not been in Sunday school before. It serves the children practically and shows to non-Christian homes the practical value of Christianity. It thus brings a church into touch with non-Christian homes with which it has had no connection before.

For example, a few years ago in the early part of the summer a group of happy expectant children were gathered in front of a certain church door in New York City. At that time a rather shabby rough-looking boy, whose only place to play was the street, came along and stopped to see what was going to happen.

In a few minutes a young man, with a smile on his face, opened the door, said "Good morning," in a polite way, and invited the children to come in. They all went in very happily, and the strange boy was left

alone. Then he said to the young man, "May I go in there, too?" and the young man said, "Certainly, you may come right in."

The boy went in and joined the children in their singing and study and play, and continued to go every day through the month.

That was a Daily Vacation Bible School. The boy had such a good time that after the Summer School was over he went to the Sunday School of that church and soon became a Christian. Do you not guess that the young man who conducted that school and who invited that boy to attend was happy that he had been able to spend some of his vacation in conducting that school?

The Daily Vacation Bible School is a practical and effective means for taking to children, in towns and villages where there are no churches, a Christian message. A few years ago a Japanese young woman went to her native town where there was no church and the people knew almost nothing of Christianity. She gathered forty-five children together and single-handed carried on as well as she could for three weeks a Daily Vacation Bible School programme. At first the children knew nothing of Christian truth, but they enjoyed the Bible stories and the Christian hymns and soon were singing them most happily. In three weeks with the *daily teaching* she felt she had really made a Christian impression on the lives of those children.

In China the Vacation School is appreciated as an additional educational opportunity. There, many hundreds of college students are engaged each summer in teaching many thousands of children through this practical Christian programme. In Chosen last year there were 25,000 children in these schools and 2,000 young people had the joy of the true Christian service that these schools afford. Japan lags far behind with probably not more than two dozen schools and 2,000 children. I wonder why our missionary and Japanese workers are so slow in appreciating the value of this new evangelizing and Christianizing agency.

While the Daily Vacation Bible School is organized in order to provide wholesome recreation and spiritual culture for children during the summer, another purpose is to provide happy profitable social service work for college students. The college students always testify that it has been a happy experience for them to be with the children for a few weeks in the intimate friendly way that the Daily Vacation Bible School programme provides.

Mr. D. Tagawa and I have been visiting and speaking to the students in a number of Colleges and Universities and we find the students interested. In this way we hope to send a few hundred students to pastors offering their services for teaching in such schools. The Rev. Y. Takasaki is giving half time for four months to promote the work and is spending two weeks in the Kansai district. He will conduct a

special institute for the students of Kobe College who wish to serve childhood in this way and will deliver lectures to students in Theological and other Christian schools in Kobe, Osaka, and Kyoto. Special lectures are also being given in Kwansai Gakuin and Doshisha University.

The principal institute for training college students for teaching in Daily Vacation Bible Schools was conducted in Tokyo, June 9th and 10th. This institute program began at 8 in the morning and extended to 8:30 in the evening, so that in two days 19 hours of practical instruction and training were given. By having our noon and evening meals together and practical handwork twice a day and recreative games, the whole day was crowded full with profit and pleasure.

Besides two devotional periods, instruction was given in organization, the conduct of the worship programme, music, concrete teaching, dramatization in Bible teaching, basketry, bamboo toy making, the new texts, hygiene, recreation games and the making of a simple radio set.

Any school, of course, that is conducted for children during the summer must have variety in its programme and there must be enough recreation so that the children will not become too tired.

The daily programme therefore begins with a happy worship programme of 15 or 20 minutes, including hymns suitable to the summer time, scripture selections, prayers and stories. The central emphasis of the day is on the Bible Study. This is made as concrete as possible in its presentation and besides it is recommended that the lesson be dramatized after the study together. This is a happy activity for the children and impresses the lesson in such a graphic way that it is not soon forgotten. Some time is also occupied in committing to memory together some of the selections from the Bible.

Practical talks on hygiene occupy about 15 minutes of the programme every day and material for these health talks has been provided in our new Handbook by four prominent physicians of Tokyo, and a specialist on hygiene in the public schools. There is interesting material for 30 talks and since there are many dangers to health for children in the cities during the summer, these talks are considered very important.

The teaching and practicing of new hymns is also an important part of our programme. For this purpose six new hymns have been printed in our new Handbook.

Hand work is a way in which an hour or more can be spent very profitably each day. For this again instruction is given in basket weaving, hammock making, bamboo toys, and in making a simple radio set.

As recreation is a very important feature of the Daily Vacation Bible School special time is allotted to this in the morning programme and as much other time as possibly can be given to it in the afternoon. Definite instruction is given in our Handbook for a number of group



games. Such games under competent leadership have a real moral value, for they teach children cooperation in a very practical way.

For those college students and other young people who wish to help in such schools our literature will be quite sufficient for guiding in organization and teaching.

The pamphlet, "Kaki Sei Sho Gakko," will be sent free to any one wanting to know about the work. This is a full explanation of the object and plans of the Daily Vacation Bible School even giving suggestions for the advertisement. The Handbook contains the daily programme, worship programme, new hymns, and many other materials for instruction as indicated above. Two texts for the Bible lessons for the Primary and Junior ages of children have been prepared. In these, suggestions for hand work and dramatization are made. A set of Wilde pictures has been collected to use with the Primary text.

Attendance cards can be secured for 20 sen per hundred, and report blanks will be sent gladly, as we are anxious to have reports from all schools that are conducted.

While we recommend that as many college students as possible attend the institutes provided, there is really such a complete supply of literature now on hand that any pastor can take this and, with the help of intelligent young people, conduct a good school.

For college young men and women who return to homes where there are no churches we recommend that they organize groups in there homes, or in groves or any convenient cool place that they can assemble. Any young person that can with this programme make a deep religious impression on the lives of 20 or 30 boys and girls, at the same time helping them to live in a happy healthful way, may indeed feel that he has laid up treasure in heaven.

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# Temperance and Purity Notes

MARK R. SHAW

## NATIONAL TEMPERANCE LEAGUE RENEWS CAMPAIGN FOR 25-YEAR LAW

ENCOURAGED by the passage of the "Twenty-five Year Prohibition Law" by the Lower House of the Diet at the recent session, the officers and delegates of the National Temperance League of Japan met at Osaka, April 9—11, for the seventh national convention of the League since the union of the two former leagues in 1920. There were 133 official delegates present representing 89 of the 166 local societies affiliated with the League.

More than fifty *resolutions* and *proposals* to the Government had been submitted by the local societies for consideration and twenty-seven of these were endorsed by the Convention. The most important were those recommending: (1) the continuance of the campaign for the revision of the Juvenile Prohibition Law—raising the age from 21 to 25 years—and concentration upon this measure by all local societies, (2) especially intensive work by each society on the members of the Diet for their district, (3) the election of new, dry candidates to the Diet, (4) the application of the present Juvenile Law to Korea and other colonies, (5) the posting of this Law in all saké shops and drinking places, (6) the appointment of a special policeman at each station for enforcement of the Juvenile Law, (7) sending posters from the League to all young Men's and Girls' associations, (8) scientific temperance instruction in the primary and middle schools, (9) regulations requiring abstinence of teachers, policemen and others, (10) more field lecture work by the League headquarters, (11) the use of moving pictures in educational campaigns and (12) a commission for investigation of the social and economic aspects of the alcohol problem in Japan.

The *official proclamation* called for renewed effort for the Twenty-five Year Law, urged the election of only dry members to the Diet, stressed the necessity of Prohibition to help solve the present social and economic problems of the Empire, re-stated the non-partisan attitude of the League, demanded the purification of politics, urged greater consideration for the welfare of the masses of the people, emphasized the essentially social as well as personal nature of the drink problem, and appealed for earnest and aggressive cooperation by all classes and creeds in the campaign for ultimate national prohibition.

The general enthusiasm of the Convention, the sympathetic interest expressed by the officials who brought greetings, the large attendance at

the four public mass meetings, there being over 2,000 in the Central Public Hall on the closing night, the frequent applause given the speakers by these audiences of the common people, as well as the passage of the 25-Year Law by the Lower House, indicate appreciation of the importance of the anti-alcohol movement in Japan.

#### W.C.T.U. HOPES TO REACH COUNTRY DISTRICTS

With their usual enthusiasm and earnestness the women of the Japan W. C. T. U. held their thirty-fifth national convention in the auditorium of the Nagoya Chamber of Commerce, April 6—8, with 126 official delegates present representing 45 of the total of 155 local unions in the organization. The total membership is now 8,086, a gain of over 800. The atmosphere of the convention was saddened by the absence of the president, Mrs. Chiyo Kozaki, owing to the serious illness of Rev. H. Kozaki, this being the first convention she had missed since the beginning of the organization in 1886. The vice-presidents, Mrs. Tsune Gauntlett and Miss Uta Hayashi, presided.

A Memorial Service was held for Madame Yajima and others who had been called Home during the year. In her opening address Mrs. Gauntlett, recalling the words of Paul in 1. Cor 3; 9—10, reminded her hearers that, "Madame Yajima's spirit is still with us. She laid the foundation of this work in Christ and we must continue to build thereon." Miss Azuma Moriya reported on the L. T. L. work, especially the sending on April first of the new posters, two showing the effect of alcohol upon organs of the body and one giving the text of the Juvenile anti-smoking and prohibition laws, to each of 26,000 primary schools. Cordial greetings were brought from several ken and city officials revealing an awakening interest in the work of these women. The delegates bravely accepted the responsibility for raising the ¥5,000 needed to make up the fund that formerly came from America, thus relieving the directors of this extra burden this coming year.

During the discussion of the vice problem, it was agreed to stress this year the campaign to keep any new licensed quarters from being established, and telegrams were sent at once to the governor of every prefecture to that end. Leaders felt greatly encouraged over the increasing interest on this question. While continuing the work for suffrage, it was agreed not to stress that this year, but rather to concentrate on these other issues, undertaking a much wider campaign of educational work for purity and prohibition. It was strongly felt that as four-fifths of the people are in the country districts, a much greater effort must be made to reach these people with the truth on these problems. The officers were all reelected. On Wednesday evening a public mass meeting was held in the prefectural Auditorium with nearly a thousand present.



### STUDENT LEAGUE TO HOLD A SECOND SUMMER CAMP-INSTITUTE

The Second Summer Camp of the Students' Prohibition League will be held at Kazawa, about sixteen miles northwest of Karuizawa, July 11—24, where the L. T. L. camp was held last year. The program will include lectures by Professor Iso Abe, Hon. Yukio Ozaki, Mr. Mark R. Shaw, and others, study and recreation.

The Kwansai District Union of the Students' Prohibition League, with fifteen branches cooperating, held a general meeting at the Osaka Foreign Language School on Sunday, June 20. The program included speeches by student leaders from the different schools, and an address by Mr. Shaw on "American Students' Work for Prohibition."

The second general meeting of the League was held on April 10, at Osaka, with about forty delegates present representing eight of the thirty-five local branches. Reports were given of the fine progress made during the past year, including the first summer camp-institute at Karuizawa, with 40 in attendance, the deputation and field work during the summer, the original poster contest, monthly study meetings, union mass meetings, and the campaign for the revision of the Juvenile Law. Five new branches were organized and interested groups in six other schools expect to organize soon. Plans were made for the coming year as follows : (1) Division of the local societies, into Kwanto and Kwansai districts, (2) renewed efforts for new branches in other schools, (3) research, social, and public mass-meetings, (4) translation and publishing of foreign temperance literature, (5) Summer Camp-Institute (6) publication "Mushukoku," the League's organ, quarterly (7) publication of the winning posters in the contest held last year, (8) aggressive participation in the campaign for the Twenty-five Year Law.

Local societies organized since then in Urawa High School, with 70 members, Fukushima Higher Commercial School, and Osaka Foreign Language School, with 330 members, have joined the N. G. H. R.

### VILLAGE GOES DRY TO BUILD NEW SCHOOL

Kawaitani-mura, a village in Hakui-gun, Ishikawa-ken, by action at its first town meeting this year, went dry on April 1. 1926, for a period of five years. The money saved in this way, about five sen per family per day, is to be used to pay off the bonds of ¥ 35,000 which were sold to raise funds for a much needed new school building. In accordance with the decision of the village, which has something over three hundred houses, the eight saké shops stopped their business voluntarily and the dry resolution is being quite well observed. Already the village people

are finding life more comfortable and happy and in five years these three hundred and more families will have saved enough to repay the ¥ 35,000 which they had to borrow from the Ken towards the building of the ¥ 45,000 new school building. If this little village of three hundred families can do that in five years, what could the people of the empire do in a like period!

#### SENTIMENT GROWS AGAINST PROSTITUTION

On May 1, 1926, a conference of police officials from throughout the empire was held with the Police Bureau of the Home Department to consider revision of the regulations for licensed quarters. The present rules, adopted in 1900, were felt to be too antiquated and out of conformity with the spirit of the times. There seemed to be a strong conviction that present conditions are intolerable. Among the various measures discussed were those of raising the age limit to twenty-one years (the brothel keepers' convention had urged that it be lowered to sixteen years) and enforcement of the provision, now existing in theory only, permitting the prostitute to leave the brothel if she wills. Mr. Matsumura, head of the Police Bureau of the Home Department, however, said in his opening address that there could be no other way to reform the system but to abolish it. Chief of Police Saito, of Gumma Prefecture, staunchly advocated the total abolition of the public prostitution system, on the ground that in his prefecture where there is no public prostitution, the moral and health conditions of the people are no worse than in other prefectures where the licensed quarters flourish. Encouraged by this support from official circles Mrs. Kubushiro, of the Kyofukwai and chairman of the Social Welfare Committee of the Council, lost no time in making up a petition asking the Minister of Home Affairs to abolish the licensed system of prostitution. It has been signed by many prominent Educationalists, such as Dr. Hayashi, President of Keio University, Dr. S. Takata, President of Waseda University, Dr. Asoh, president of the Women's University, Dr. T. Yasui, President of Tokyo Women's University, Madame Hatoyama, Dr. Yoshino and others.

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## In Memoriam

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IRVIN H. CORRELL

**Born—1851. Arrived in Japan—1873. Died on his way  
back to Japan—1926.**

WHEN a man's career extends over half a century, unless some friend has had the good fortune to be associated with him during the greater part of the period, it is impossible to pass an adequate judgement on his life and work. The inevitable danger is that the collection of the impressions of one and another whose lives he has touched will fail to do justice to the whole man. Glimpses of Fuji may constrain the visitor to call it the "peerless peak," but only the man in whose vision it is always present can appraise its true worth.

There passed away on June 16th one whose career in Japan started over half a century ago in the same year as that in which the government decided finally to abolish the anti-Christian notice-boards. Dr. Irvin Correll and his young bride reached Japan in Midsummer, 1873. They were appointed by their Board to China; by the providence, and those of us who come after would add "by the grace," of God they were destined for Japan. Fifty-three years later, with his face once more set towards the Orient and with the one still at his side who had come out with him on his first journey, God once more changed His servant's plans and called him to another country, an heavenly one.

Starting as a missionary of the Methodist Church, Dr. Correll from the first showed that passion for evangelistic work which glowed in the heart of Wesley, its founder, and which was the mark of his whole career. His keen spirit carried him into the still unopened interior, to regions where Christ had not yet been named, while his home was ever a place of welcome and encouragement to the younger missionaries who followed him. There is still one in our midst who bore eloquent testimony at the Memorial Service to what the Correll home had meant to him forty-six years ago. The Kyobunkan today, in the starting of which he had a big share, is another evidence of his work many years ago.

After over a quarter of a century of work with the Methodist Church, Dr. Correll, after a short period at home, transferred to the Protestant Episcopal Church of America, and in 1901 once more turned East as a member of their Japan Mission. He was ordained deacon and priest the year following and was allocated first to Nara, and later to Tsu, where the work today bears eloquent testimony to the spirit of the man who founded it.



In 1918, when most men would be thinking of retirement, he undertook the difficult task of the management of the Church Publishing Society which today under his guidance has become a vital limb of the Seikokai. The great earthquake, which destroyed it materially, was but a fresh challenge to his indomitable spirit, and while most of the Christian publishing houses were wondering what plans to make, Dr. Correll realized that the first call was to action, and in a short time supplies of Church literature bearing the impress of such far-apart places as Sendai, Nagasaki and Shanghai were the tangible result.

He returned to the United States in 1925 for a few months to attend the triennial Convention of his church, to which he had been elected a delegate, and it was on his way back to Japan that the call came.

Those who have been privileged to know him have each in their own way received their several impressions of his character—the young missionary was struck by his sympathy and remarkable proficiency in the language, his co-worker and Bishop bears witness to his faithfulness and courage, his fellow-passengers spoke of his love and loyalty to Japan, the writer will never forget the greatness of his humility—but we venture to think that any verbal offering we can make is utterly insufficient, for “*si monumentum vis, circumspice.*”—W. H. M. W.

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## Book Reviews

**THE TASK IN JAPAN**, by August Karl Reischauer, D. D. Fleming H. Revell Company, New York. Price \$ 1.50, pp. 231.

This volume contains lectures by Dr. Reischauer during his furlough in 1925 in the United States, the substance of the Students' Course of Lectures in Princeton Theological Seminary, and lectures delivered in whole or in part at McCormick Theological School, the College of Missions in Indianapolis and at Indiana University.

The subjects embrace The Missionary Motive and Aim; The Native Religions, a Hindrance or an Asset; The Newer Naturalism; and The Status of Christianity in Japan. The line of argument is determined by the home base. A good deal that is said will not be new to the foreign missionary. Yet the presentation is well worth reading both for the value of the discussions to one who is engaged in missionary work and for

the suggestiveness of the volume to those who must present the cause of Missions during their furloughs among the home churches.

The Volume is free from extreme views in one direction or the other, though it touches upon many controversial questions. The balanced judgments characteristic of much of the discussion will be seen in the following quotation ;

“Even when a Church is well established and able to propagate itself we must keep in mind the ratio between the strength of that Church and the task that needs to be accomplished. Until this strength is at least remotely commensurate with the task, it would seem that missions have a place in one form or another.”

In the volume many such paragraphs will be found. The book is a timely contribution and those of us engaged in mission work owe a debt of gratitude to the author.

Here and there, I find myself holding back from a full and hearty acceptance of the position taken. Dr. Reischauer, for example, speaks of the “fragmentary ideal of the older generation of missionaries who aimed only to save men out of an evil world and let the world order be what it might.” The present situation “really creates a new aim of Missions.” What is that new aim? We must “reconcile men to God, but we must, in addition, now reconcile nations to one another, or else the whole effort to establish the kingdom of God on earth will be futile.” There is some confusion here. Is “reconciling men to God” and “saving them out of this evil world” a “fragmentary ideal”? Is it really true that our missionary efforts will be futile if we do not succeed as missionaries in reconciling nations to one another? Did not the Church once fail when it undertook to reconcile nations to one another? Is not the reconciling of nations to one another a consequence (possibly remote) rather than an aim of Missions? At most a very subordinate aim as compared with the conversion and training of vast populations which go to make up the nations? If we take subordinate aims or remote consequences and thrust them into the foreground, are we not in far greater danger of pursuing a “fragmentary ideal” than if we dealt with the great backgrounds of life? We fear Missions are suffering now for lack of concentration. If the current of a stream spreads widely over the flat lands, it will fail to cut the channel deep.

Two of the sections of this book, the chapter on The Native Religions and that on The Newer Naturalism will be of special interest to the general reader. These chapters contribute to a better understanding of Japan. Altogether the volume will be found interesting and written in a clear and readable style.—S. H. WAINRIGHT.

THE CHRIST OF THE INDIAN ROAD, E. Stanley Jones, Abingdon Press, U. S. A. Price \$ 1.00 or ¥ 2.30.

"India," writes the author, "can now take from Christ because she is able to dissociate him from the West."

Through many incidents drawn from his own missionary experience, the author sets forth what he has found to be the tendency in the religious thought of India's intelligentsia. When a Parsee speaks unconsciously of "our Christian duty," when a Hindu says of the outcaste people, "It will take a Christ to lift them," we are made startlingly aware that a new Christ-consciousness has come into being, "the flowering of seed long sown." Though the author feels that nothing less than a whole-hearted acceptance of the Saviourhood of Christ will suffice, he finds great encouragement in such indications of progress.

Inferences about the author's views on mission policy and the missionary's place in the Christian movement are for the most part to be drawn obliquely. One feels, however, that, since the writer has evidently met with an unusually cordial hearing of the Christian message, they are deserving of study by missionaries of every land who are seeking light on questions of missionary and mission policy in their own fields.

In relation to the Christian movement of India he touches upon Gandhi's programme of non-violence, the aggressive commerce of the West, the Immigration Act of the United States of America. "India," he says, "is judging us now in the white light of the spirit of Jesus." Of the missionaries he says, "If we come as servants of the situation we step out of any dominating movement that may be the programme of the West."

While the book deals chiefly with the spiritual development of a nation, it is still a vivid personal document. In the introduction the writer tells of the change that India has wrought in his own Christian message. At first, he says, he was holding "a very long line, from Genesis to Revelation, on to Western civilization and to the Western Christian Church." His message was simplified and vitalized when he saw that "the gospel lies in the person of Jesus, that he himself is the Good News" and that the missionary's one task is "to live and present him."

The reader is constantly aware of the author's warm belief in what Christ has done and will do in the life of India. To read the book is to receive with enthusiasm fresh evidence of the adequacy of Christ for the needs of the world and an inspiration to throw the utmost of one's capacities into the expression of Christ to the world.

—B. ELIZABETH GILLILAN.



**THE INTERNATIONAL REVIEW OF MISSIONS.** Edited by J. H. Oldham and C. A. Gollock. Published quarterly. Price 10/6 per ann. *Special Double Africa Number.*

**T**HE immediate objective of this Special Number of the Review is to provide material for the use of delegates to the International Conference on the Christian Mission in Africa, which meets, on the invitation of the International Missionary Council, in Belgium in September, 1926. The wider and more permanent aim is to furnish missionaries and administrators in every part of Africa, and students and supporters of missions at home, with an authoritative handbook on the modern situation in Africa, rich in well-ordered facts and dispassionate judgments. The value of such a monograph to those engaged in administration, in research, and in the presentation of the Call from Africa to the Church is readily apparent.

Men of African race, as well as nationals of America, Belgium, France, Germany, Great Britain, Sweden and Switzerland contribute to this number—a marshalling of international interests which is probably unique. Experience gained in residence on the Gold Coast, in Nigeria, Togoland, the Cameroons, French and Belgian Congo, many parts of the Union of South Africa, Zanzibar, Tanganyika, Nyasaland, Kenya and Portuguese East Africa has been drawn on; students widely travelled in Africa discuss more general themes. Colonial administrators, professors versed in African lore and language, educationalists, medical men and missionaries of many types give generously of their best. Each writer takes his own line, expressing his opinions freely—in particular the relations of black and white are discussed with challenging frankness—yet unity of purpose makes the number a book of twenty chapters rather than a journal with unrelated articles.

The Special Africa Number, containing some 300 pages, is published at 5/—and can be ordered from any bookseller. But subscribers for a year receive it and the three other quarterly issues for the usual subscription of 10/6, post free.

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## PERSONAL COLUMN

*NOTE.—Items for this column should reach Miss Gillilan, Hokusei Jogakko, Sapporo, by the 20th day of March, June, September, and December respectively. Contributors will oblige by making them as concise as possible, and by drafting them in the form now in use.*

### BIRTHS

BRAITHWAITE. On Feb. 16 in Tokyo to Mr. and Mrs. G. Burnham Braithwaite, Friends' Mission, a daughter, Edith Elizabeth.

CLARK. On March 2 at Princeton, New Jersey, to Dr. and Mrs. E. M. Clark, P. N., a daughter, Jessie Robin.

WOODARD. On May 2 to Rev. and Mrs. William Woodard, A. B. M., Sapporo, a daughter, Harriet Adeline.

### MARRIAGE

BARROW—GULICK. On July 7 at Doshisha Girls' School, Kyoto, Miss Ethel Gulick, daughter of Dr. S. L. Gulick, to Mr. John Barrow of Canton Christian College.

### DEATHS

BAUCUS. On April 8 at Pasadena, California, Miss Georgiana Baucus M. E. F. B., formerly of Yokohama.

CORRELL. On board ship bound for Japan during June, Dr. Irvin Correll, P. E., Tokyo.

SMITH. On April 9 at East Orange, New Jersey, Miss Lida B. Smith, M. E. F. B., formerly of Kagoshima.

### ARRIVALS

BURR. On May 17, Miss Frances K. Burr, to engage in treasurer's work for the A. B. F. M. S. Miss Burr is residing in Kobe.

DISBROW. On March 24, Miss Helen J. Disbrow, P. E., from furlough.

FINLAY. On Feb. 6, Miss Alice Finlay, M. E. F. B., from furlough to Kagoshima.

KILBURN. On, Feb. 10, Miss Elizabeth Kilburn, M. E. F. B., from furlough to Kumamoto.

HEYWOOD. In July, Miss C. Gertrude Heywood, P. E., returning from furlough.

LAMOTT. On May 10, Rev. and Mrs. Willis C. Lamott, P. N., from furlough. Address: Meiji Gakuin, Shiba ku, Tokyo.

NICHOLSON. On March 18, Mr. and Mrs. H. V. Nicholson, Friends' Mission, Mito, after an absence of three months.

RAGAN. On June 7, Miss Ruth Ragan, Y. W. C. A., from furlough to Osaka.

SHAFFER. On Feb. 6, Miss Bessie Shafer, formerly on short term, R. C. A., as a regularly appointed missionary. Miss Shafer has been assigned to the office work of the mission in Nagasaki.

STEGEMAN. On April 16, Rev. and Mrs. H. V. Stegeman, R. C. A., from furlough to Meiji Gakuin Theological Seminary, Tokyo.

STOUDT. On April 19, Mr. and Mrs. O. M. Stoudt, R. C. U. S., from furlough to Sendai.

TEUSLER. In July, Dr. R. B. Teusler, P. E., to St. Luke's Hospital, Tokyo.

### DEPARTURES

BARNS. On April 17, Miss H. V. Barns, M. P., on furlough.

BARCLAY. On May 27, Mr. and Mrs. J. G. Barclay, C. M. S. Mr. Barclay has been appointed Group Secretary for China and Japan at the Headquarters of the Society in London.

BATES. On July 13, Miss Jean Bates, W. M. S. U. C. C., Kanazawa, on furlough. Address: Winnipeg, Canada.

BAUERNFEIND. On June 13, Miss Susan Bauernfeind, Evangelical, Tokyo, on furlough.

BISHOP. On June 19, Miss Annie B. Bishop, W. M. S. U. C. C., on health leave. Address: 199 Bowood Avenue, Toronto.

CALLBECK. On July 13, Miss Louise Callbeck, W. M. S. U. C. C., Nagano on furlough. Address: Central Bedeque, P. E. I., Canada.

CANNELL. On June 27, Miss Mona Cannell, P. E., Fukui, on furlough.

CASE. In June, Miss D. Case, S. P. G., on furlough.

CHAPPELL. On May 22, Mrs. James Chappell, P. E., Maebashi, on account of the illness of her son.

COVELL. On June 15, Mr. and Mrs. J. H. Covell, A. B. F. M. S., Yokohama, on furlough.

CURTICE. On April 17, Miss L. K. Curtice, M. E. F. B., Hirosaki, on furlough.

DOWNS. On June 15, Mr. and Mrs. A. W. Downs, A. B. M., Niigata, on furlough.

ELLIOT. On July 3, Miss Mabel Elliot, P. S. U. C. C., Taiwan, on furlough.

FOOTE. On July 27, Mr. E. W. Foote, P. E., Tokyo, on furlough.

FORSYTH. On June 27, Miss Pearl Forsyth, Y. W. C. A., Kobe, to resume work with the Y. W. C. A. in Indianapolis, Indiana.

GERHARD. On April 6, Mr. and Mrs. P. L. Gerhard, R. C. U. S. on furlough. Address: 129 E. Vine St., Lancaster, Pa.

GILLETT. In June, Mr. and Mrs. C. S. Gillett, A. B. M., Sendai, via ports on furlough.

HAIG. On July 3 Miss Mary Haig, P. S. U. C. C., Taiwan, on furlough.

HANSEN. On March 27, Miss Kate I. Hansen, R. C. U. S., Sendai,



on furlough. Address: Logan, Kansas.

HEASLETT. On June 5, Rt. Rev. Bishop and Mrs. Heaslett, C.M.S., on furlough, via Canada.

HOFFHEINS. On July 8, Miss Mary Hoffheins, R. C. U. S., via ports, on furlough. Address: 1315 Decatur St. N. W., Washington, D. C.

HOLMES. In July, Miss M. Holmes, S. P. G., on furlough.

HOTTSON. On July 3, Miss Jennie Hottson, P. S. U. C. C. Taiwan, on health leave.

HUNTER. On June 2, Mr. and Mrs. J. B. Hunter, U. C. M. S., Akita on furlough. Mr. Hunter will study at Yale Divinity School.

JENKINS. Mr. J. A. Jenkins, after two years at Doshisha University, Kyoto.

KNIPP. On June 26, Mr. and Mrs. J. Edgar Knipp, U. B., Otsu, via Europe, on furlough. Home address: 4905 Ferndale Avenue, Howard Park, Baltimore.

KUYPER. On May 8, Rev. and Mrs. H. Kuyper, R. C. A., Oita, on furlough.

LEA. On July 3, Rt. Rev. Bishop Lea and Mrs. Lea, C. M. S., on furlough.

LINDSAY. In July, Miss Lydia Lindsay, R. C. U. S., on furlough. Home address: Cherryvale, Kansas.

LOMBARD. In June, Prof. and Mrs. F. A. Lombard, Doshisha University, Kyoto, via ports, on furlough.

LORIMER. Mr. A. I. Lorimer, for two years Amherst College representative at Doshisha University.

MacDUFF. On April 20, Miss Esther MacDuff, P. N. Tokyo.

MARSH. On June 13, Miss Caroline Marsh, Y. W. C. A., Osaka, on furlough.

McINTOSH. On June 13, Miss Elsie McIntosh, Y. W. C. A., Osaka, on furlough.

MILES. On July 13, Miss Mary Miles, P. N., Kanazawa, on furlough.

MINKKINEN. On Feb. 20, Rev. T. Minkkinen, Finnish Lutheran Mission, on furlough.

MOOAR. In June, Miss Eva Mooar, A. B. M., Osaka, via ports.

MORAN. In June, Mrs. S. F. Moran, A. B. M., Osaka, via ports.

MOULE. On July 3, Rev. and Mrs. G. H. Moule, C. M. S., on furlough.

MacLEOD. Mr. Duncan McLeod and family, P. S. U. C. C., Taiwan.

PAINE. On July 26, Miss M. R. Paine, P. E., via ports, on furlough.

PAINE. On Feb. 13, Miss Mildred Paine, M. E. F. B., Kagoshima, on furlough.

PALMER. On July 13, Miss Helen Palmer, P. N., Osaka, on furlough.

PAMPERRIEN. On July 8, Miss Gertrude Pamperrien, R. C. U. S., via ports, on furlough. Address: 3184 W. 82 St., Cleveland, Ohio.

PIDER. On March 2, Miss Myrtle Pider, M.E.F.B., Women's Christian College, on furlough.

POWELL. On June 27, Miss Cecile Powell, P.E., Fukui, on furlough.

RANCK. In July, Miss Elmina Ranck, Evangelical Mission, Koriyama, on furlough.

RHOADS. On March 27, Miss Esther Rhoads, Friends' Mission, Tokyo, on furlough.

ROBERTSON. On June 4, Miss Eleanor Robertson, Y.W.C.A., Tokyo, on furlough, via Siberia.

SKILES. On June 4, Miss Helen Skiles, P.E., on furlough.

STAPLES. On July 17, Miss Staples, W.M.S.U.C.C., Fukui, on furlough. Address: Brantford, Ontario, Canada.

STROTHARD. On July 17, Miss Strothard, W.M.S.U.C.C., Kofu, on furlough. Address: Picton, N. S., Canada.

UMBREIT. On May 1, Dr. S. J. Umbreit, Evangelical Mission, Tokyo, on furlough, via Palestine and Europe. Home address: Naperville, Illinois.

VOULES. In July, Miss J. Voules, S. P. G., on furlough.

WALKER. In June, Mr. Walker, S. P. G., on furlough.

WESTON. In June, Rev. and Mrs. F. Weston, S. P. G., on furlough.

WILLIAMS. On April 19, Miss H. R. Williams, P. E., Kyoto, on furlough.

WILSON. On June 7, Rev. Jesse R. Wilson and family, A. B. F. M. S., Osaka, on furlough.

YOUNG. On June 10, Mr. and Mrs. T. A. Young, U. C. M. S., Tokyo, on furlough. Mr. Young expects to do graduate work at Yale University.

#### RESIGNATIONS AND RETIREMENTS

GARDENER. Miss F. E. Gardener, C. M. S., Hiroshima, has resigned.

HARING. Rev. and Mrs. Douglas Haring, formerly of the A. B. F. M. S., Tokyo, have resigned.

JONES. Mr. and Mrs. Thomas Jones have resigned from the Friends' Mission. Mr. Jones has been appointed president of Fisk University, Nashville, Tennessee.

LEAVITT. Miss Julia Leavitt, P. N., Tanabe, has retired after forty-five years of service.

#### CHANGES OF LOCATION

CLARK. Miss Rosamond Clark, A. B. M., having completed three years of language study, has been appointed to the Matsuyama Girls' School.

GILLESPIE. Miss Gillespie, W.M.S.U.C.C., after a year in the Language School, has been appointed to kindergarten work in Fukui.

GRAY. Miss Gladys Gray, P. E., from Sendai to Utsunomiya. Address: 2903 Nishihara Cho, Utsunomiya.



HALL. Mr. and Mrs. M. E. Hall, A. B. M., from Maebashi to Doshisha University. Address: Muromachi Dori, Imadegawa, Kyoto.

HUESING. Miss Edith Huesing, R. C. U. S., after two years of study in the Language School, has been appointed to teach in Miyagi College, Sendai. Address: 16 Junikencho, Sendai.

SCRUTON. Miss Scruton, W. M. S. U. C. C., having completed a year at the Language School, has been appointed to take charge of the kindergarten at Hyakkoku Machi. Kofu.

THEDE. Rev. and Mrs. Harvey Thede, Evangelical Mission, have been stationed at Osaka. Address: 14 Yojo Dori, Nichome, Minato ku, Osaka.

WILLIAMSON. Rev. and Mrs. E. Williamson, Evangelical Mission, have been stationed at Koriyama, Fukushima ken.

SMITH. Rev. and Mrs. P. A. Smith, P. E., from Kyoto to Hikone, Shiga ken.

### MISCELLANEOUS

AMERICAN BOARD MEMBERS. In April, Dr. R. H. Potter, president of the American Board, and in May, Dr. W. E. Strong, associate secretary of the Board, stopped in Japan, en route to China and India, to confer with the American Board missionaries here.

PRESBYTERIAN BOARD MEMBERS. In August the following members of the Board of Foreign Missions of the Presbyterian Church in the U. S. A. (P. N.) will visit Japan and confer with members of the mission and leaders of the cooperating Japanese church: Mrs. Charles K. Roys, Miss Gertrude Schultz, Mrs. G. M. McKee, Dr. Robert E. Speer, Dr. Hugh T. Kerr.

UNITED CHRISTIAN MISSIONARY SOCIETY REPRESENTATIVES. After an investigation of the work of the Mission and conferring with the missionaries of the Society, Dr. J. R. Golden, Dr. R. N. Simpson, and Dr. Cleveland Kleihauer sailed for America on June 2d.

OLTMANS. Dr. Albert Oltmans, R. C. A., Tokyo, has been appointed General Secretary for Japan of the American Mission to Lepers.

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